

LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

SIR G. A. GRIBBSON, K.C.I.E., F.R.S., D.Litt., LL.D., Viceroy, I.C.S. (Retd.).



VOL. XI.

GIPSY LANGUAGES.

LINGUISTIC SURVEY OF INDIA

VOL. XI

GIPSY LANGUAGES

DOI: 10.1002/for

Balluff AG, 14, Postweg 10, Berlin, GFR.

Variable	Measurement	Scale
Age	Age in years	Continuous
Gender	Male/Female	Categorical
Marital Status	Married/Single/Divorced/Widowed	Categorical
Education	High School/Graduate School	Categorical
Income	Annual income in US dollars	Continuous
Health Status	Good/Fair/Poor	Categorical
Exercise Frequency	Frequency of exercise per week	Continuous
Stress Level	Perceived stress level	Continuous
Sleep Quality	Quality of sleep	Categorical
Dietary Habits	Dietary habits	Categorical
Alcohol Consumption	Alcohol consumption	Categorical
Tobacco Use	Tobacco use	Categorical
Family History	Family history of disease	Categorical
Genetic Predisposition	Genetic predisposition	Categorical
Environmental Factors	Environmental factors	Categorical
Psychological Factors	Psychological factors	Categorical
Social Support	Social support	Categorical
Healthcare Access	Access to healthcare	Categorical
Health Insurance	Health insurance status	Categorical
Medical History	Medical history	Categorical
Current Medications	Current medications	Categorical
Comorbidities	Comorbidities	Categorical
Quality of Life	Quality of life	Categorical
Life Expectancy	Life expectancy	Continuous
Mortality Rate	Mortality rate	Categorical
Healthcare Costs	Healthcare costs	Continuous
Healthcare Utilization	Healthcare utilization	Categorical
Healthcare Satisfaction	Healthcare satisfaction	Categorical
Healthcare Access Barriers	Barriers to healthcare access	Categorical
Healthcare Quality	Healthcare quality	Categorical
Healthcare Equity	Healthcare equity	Categorical
Healthcare Innovation	Healthcare innovation	Categorical
Healthcare Policy	Healthcare policy	Categorical
Healthcare Regulation	Healthcare regulation	Categorical
Healthcare Funding	Healthcare funding	Categorical
Healthcare Infrastructure	Healthcare infrastructure	Categorical
Healthcare Workforce	Healthcare workforce	Categorical
Healthcare Technology	Healthcare technology	Categorical
Healthcare Research	Healthcare research	Categorical
Healthcare Education	Healthcare education	Categorical
Healthcare Training	Healthcare training	Categorical
Healthcare Certification	Healthcare certification	Categorical
Healthcare Licensure	Healthcare licensure	Categorical
Healthcare Accreditation	Healthcare accreditation	Categorical
Healthcare Standards	Healthcare standards	Categorical
Healthcare Guidelines	Healthcare guidelines	Categorical
Healthcare Protocols	Healthcare protocols	Categorical
Healthcare Procedures	Healthcare procedures	Categorical
Healthcare Services	Healthcare services	Categorical
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Healthcare		

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LINGUISTIC SURVEY OF INDIA

VOL. XI

GIPSY LANGUAGES

COMPILED AND EDITED BY

MR. GEORGE ABRAHAM CHIDAMBER, K.C.I.E., Ph.D., B.Litt., LL.B., F.R.S., F.R.A.S. (Econ.),

SENIOR OF THE INDIAN ARMY; ASSISTANT SECRETARY IN CHARGE IN PUNE (RESEARCH AND COLLECTION OF PUNE
MUSEUM); MEMBER IN CHARGE OF THE ARMY MUSEUM IN PUNE AND OF THE INDIAN ARMY MUSEUM IN PUNE;

SENIOR MEMBER OF THE INDIAN ARMY MUSEUM, THE INDIAN ARMY MUSEUM, THE INDIAN ARMY MUSEUM,

CHIDAMBER, THE INDIAN ARMY MUSEUM, THE INDIAN ARMY MUSEUM, THE INDIAN ARMY MUSEUM,

AND THE INDIAN ARMY MUSEUM, THE INDIAN ARMY MUSEUM, THE INDIAN ARMY MUSEUM,

CHIDAMBER IN PUNE; ASSISTANT SECRETARY IN CHARGE OF THE INDIAN ARMY MUSEUM,

AND THE INDIAN ARMY MUSEUM, THE INDIAN ARMY MUSEUM, THE INDIAN ARMY MUSEUM,

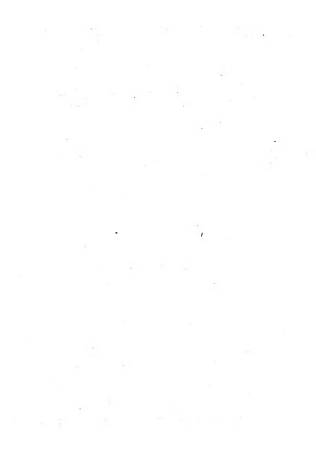
CHIDAMBER IN PUNE.



CALCUTTA

SUPERINTENDENT GOVERNMENT PRINTING, INDIA

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- " II. Mizo-Khamti and Tai families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- " " II. Boto, Naga, and Kachin groups of the Tibeto-Burman languages.
- " " III. Kuki-Uhin and Narma groups of the Tibeto-Burman languages.
- " IV. Manipi and Drakian languages.
- " V. Indo-Aryan languages, Eastern group.
 - Part I. Bengali and Assamese.
 - " II. Bihari and Oriya.
- " VI. Indo-Aryan languages, Middle group (Eastern Hindi).
- " VII. Indo-Aryan languages, Southern group (Marathi).
- " VIII. Indo-Aryan languages, North-Western group.
 - Part I. Hindi and Urdu.
 - " II. Dardic, or Pothohi, languages (including Kashmiri).
- " IX. Indo-Aryan languages, Central group.
 - Part I. Western Hindi and Punjabi.
 - " II. Rajasthani and Gujarati.
 - " III. Bhal languages, Khindisi, etc.
 - " IV. Pakhli languages.
- " X. Khasia Santal.
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF transliteration ADOPTED.

A.—For the Devanagari alphabet, and others related to it—

व a,	ख k,	ग g,	घ gh,	ङ ng,	च ch,	छ chh,	ज j,	झ jh,	ञ ny.
ब ba	ख ba	ग ga	घ ga	ङ ga	च cha	छ cha	ज ja	झ ja	ञ na
ट ta	ठ tha	ड da	ढ dha	ण na	त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ ba	म ma	य ya	र ra	ल la	व va	श sha
स sa	ह ha	ळ la	ळ la	ळ la	व va	श sha	स sa	ह ha	ळ la

Visarga (:) is represented by h, thus कः *karah*. Anusvara (̣) is represented by m, thus किम् *kim*, वम् *vam*. In Bengali and some other languages it is pronounced ap, and is then written ap; thus कम् *kam*. Anantash or Chandra-bindu is represented by the sign " over the letter nasalized, thus ईँ *ai*.

B.—For the Arabic alphabet, as adapted to Hindustani—

ا a,	ع f,	خ d,	ج r,	ح h,	ط sh	ظ dh
ب b	फ bh	ड d	ड dh	ज j	झ jh	ञ ny
प p	फ ph	ड d	ड dh	ज j	झ jh	ञ ny
त t	थ th	ड d	ड dh	ज j	झ jh	ञ ny
द d	ध dh	ड d	ड dh	ज j	झ jh	ञ ny
न n	य y	र r	ल l	व v	श sh	स s
						ह h
						ळ l
						र r
						म m
						न n
						य y
						when representing anusvara in Devanagari, by " over nasalized vowel.
						ज j or g
						ख kh
						य y, etc.

Tauvin is represented by a, thus *tauvin*. All-i magfirah is represented by f;—thus *al-f*.

In the Arabic character, a final alif h is not transliterated,—thus *al*, *bandh*. When pronounced, it is written,—thus *al* *bandh*.

Tauvin when not pronounced at the end of a word, are not written in transliteration. Thus *tauvin*, not *tauvin*. When not pronounced in the middle of a word, they are written in small characters above the line. Thus (Hindi) *tauvin*, pronounced *tauvin*; (Kashmiri) *tauvin*, pronounced *tauvin*; (Hindi) *tauvin*, pronounced *tauvin*.

INTRODUCTORY NOTE

The present Volume of the *Linguistic Survey* contains an account of the so-called "Gipsy Languages" of India, so far as information concerning them has become available.

It has been prepared by Professor STEEN KONOW, of Christiania, Norway, who was for several years my Assistant, and to whose learning and unsparring collaboration I am heavily indebted. I have myself carefully gone through his manuscript, and have here and there added a few remarks under my signature. As General Editor of this series of volumes, I am therefore responsible for all statements contained in it.

GEORGE A. GRIBBSON.

GIPSY LANGUAGES.

INTRODUCTION.

It is customary to call these tribes Gipsies, but this designation does not imply any connection between them and the Gipsies of Europe. The word Gipsy, which is, as is well known, a corruption of Egyptian, was originally applied to those well-known migratory tribes who began to make their name known and feared in Europe from the beginning of the 15th century, because they described themselves as coming from Egypt. The word has then also come to be used to denote other peoples of similar, migratory, habits, and this is the sense in which it has been used in this Survey. The Gipsy Languages are, accordingly, dialects spoken by the vagrant tribes of India.

Our information about these forms of speech is necessarily limited. Many of these vagrants simply speak the language of their neighbours. Others are bilingual or even multilingual, adopting the speech of the district where they happen to stay in all their dealings with outsiders, but retaining a peculiar dialect of their own when talking among themselves. For the latter purpose many of these tribes have also developed a secret argot, which they conceivably call *Parsi*, 'Persian,' and they are naturally shy of initiating others into it. These argots will be dealt with below. They have not anything to do with grammar, but are based on some dialect, which may be designated as the home tongue of the tribe. Moreover, such tribes as have not developed any artificial argot, often have a dialect of their own. Such forms of speech cannot, of course, be expected to possess the same consistency as ordinary vernaculars. It is a consequence of the migratory habits of the tribes, that their languages are to some extent mixed. Where the base is comparatively uniform and practically identical with one definite tongue, such dialects have, in this Survey, been dealt with in connection with that form of speech. Thus the dialects of the following vagrant tribes have been described in connection with Dravidian languages in Vol. IV of this Survey.

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Names of dialects.	Number and number of speakers.
Kashmiri and Yezidi.	24,315
Kashmiri	2,369
Burmese	205
Gilbert	3,614
Kashmiri	10,000
Yezidi	22,000
Total	104,700

Others have been dealt with in connection with the Hill languages in Vol. IX, Part II, of this Survey, *vide* :—

Names of dialects.	Estimated number of speakers.
Bugyi	42,000
Burjet	128,500
Chinthei	1,000
Fahngi	500
Pierluie or Thimphlei	8,500
Syngyi	100
Tenauhi or Shindai (Vol. IX, Part II)	1,000
Total	284,000

There remain some vagrant tribes, who have, during the operations of this Survey, been reported to possess languages of their own, *vide* :—

Names of dialects.	Estimated number of speakers.
Fahliari	5,100
Huandji	14
Imu	12,000
Orcheli	7
Orngaihi	800
Karyat (including Kachintha)	7,000
Kaliang	2,000
Lahli	500
Maichin	50
Mahn	5,000
Myiawthi or Shindai	7
Ngai	11,000
Orin	8,814
Pagibhai	1,000
Qapli	8,700
Shin	50,000
Shingait	65
Total	101,671

Of these, Micharia was returned from the Kapartha State as spoken by a tribe of bowmen who had come from Sind. It has turned out to be ordinary Sindhi with a slight admixture of Pushtu and need not occupy us any more in this place. The remaining Gipsy dialects named above will be described in the ensuing pages. This list is unfortunately far from exhausting the number of such languages. We know that the Chitris, the Dalits, the Nagpiths, and several other tribes and castes possess secret trade jargons of their own, and many criminal tribes have been described who freely mix their speech with slang words and phrases in order to prevent outsiders from understanding them. No new materials about them have, however, been forwarded for the purpose of this Survey, and I can therefore only refer to such authorities dealing with them as I have come across.

The Gipsy dialects considered in the ensuing pages can be divided into two groups,

Classification.

ordinary dialects and argots. The former group comprises Dakhli, Bhaurji, Laji, Ojhi and Pundhri, the latter Pan, Gurti, Gulgula, Kanjari, Kolhri, Malir, Myterwala, Naji, Qasbi, Sidi and Shajari. The former group is of the same character as the Gipsy languages described under the head of Hindi in Vol. IX, Part III, the latter can be compared with argots such as those used by the Panjab gankhars, the Chakris, etc. See Authorities, above.

Within the first of our two groups the Pundhri in some respects occupies a position apart, being composed of various elements without any common race or religion. Their dialect shows that they have lived for some time in Eastern Rajputana, and history corroborates this inference. Both the Pundhri and some of the Bhaurji speak dialects which can be described as a mixture of Dakhli Hindustani and Jolpuri. Most Bhaurjis, however, speak Telugu. Laji is in all essentials a form of Jolpuri. The Ojhi are probably related to the Vajars, who speak a dialect of Telugu, and they are probably originally Dravidians. Their dialect, however, points towards Malwa or perhaps farther west. The Sidi are described as a Dravidian caste. They usually state that they are Rajputs, and Dr. Crooke thinks that they are related to the Ojhi. The traditions and dialects of all these tribes point to the conclusion that they belong to the same stock as the Banjara, Habsha, and other tribes who now use a form of Hindi. The traditions of both Banjara and Habsha point towards Rajputana. Ethnologists are, however, agreed that all these tribes are originally Dravidian, i.e. belong to the so-called Dravidian race. Their original home has perhaps been situated farther south. They have, however, become Aryatized at a comparatively early date, and philological considerations point to the conclusion that this occurred somewhere in Rajputana. Dr. Crooke is of opinion that these tribes are branches of one great nomadic race, which also comprises tribes such as the Sidi, Kanjara, Naji, and so on, i.e. such Indian Gipsies as possess an argot. Also here we find traditions which point towards Rajputana. Thus the Sidi were, according to one tradition, originally bands with the Chaudhri Rajputs. Their first ancestor was, they say, Shi Shi, and his brother Mallantr was again the ancestor of the Kolhatri, who seem to be very closely connected with the Sidi. They are also related to the Kanjara, whose traditions only point towards the jungle, and the Naji, who sometimes, likewise, maintain that they have come from Rajputana. The Saigalgars of Benares assert that they were originally Rajputs from Meerut. The Spons are, according to their traditions, Nishadas, and their first ancestor is said to have sprung from the thigh of King Vena. Now Benhass is the name of a modern Rajput sept, which, according to Dr. Crooke, is of obvious Khmer origin, and the country of the Nishadas is stated in the Mahabharata (II, 18528) to begin where the Sarawati disappears in the sands. The Nishadas were, according to the Atharva, Brahamas, forest robbers, and Mahabharata identifies them with the Bhishu. In the Agnyashikha they are mentioned together with "other dwellers in the Vindhya." It will be seen that these traditions point towards Rajputana or Central India. It will now be of interest to see how far an examination of the dialect spoken by these tribes, i.e. of the dialects on which their argots are based, corroborates these indications. We cannot of course expect to find anything more than indications. The tribes in question are migratory, and, if they spend a long time in any district, they are likely to adopt its current vernacular.

If we begin with *Śīlī*, it will be shown later on that the dialect varies according to the locality in which it is spoken, it being Hindustani in the East and a mixture of Hindustani and Panjabī in the Northern Panjab, the stronghold of the tribe. Many features such as the softening of hard mutes in the dative and genitive suffixes *ga*, *gi* and in words such as *maṇḍ*, *toṭh*, as much as are also found in Western Panjab.¹ The same is the case with the oblique base ending in *a* in weak bases, just as in Marāṭhī. Forms such as the oblique suffix *ihā*; the pronouns *āwe*, *we*; *tān*, *you*, remind us of Gujarātī, but also of Western Panjabī. The dialect of the *Śīlīs* is closely related to Kothāī. The termination *s* of oblique bases, which is well known from Gujarātī and Western Panjabī, is here common. Forms such as *maṭe-dā*, *to me*, remind us of Dakkhīn Hindustānī, while the use of the relative base *ja* with the meaning of a demonstrative in forms such as *joḥā*, *then*, is in accordance with the practice in Rājasthānī dialects.

If we now turn to Kanjarī, we again find that the oblique base of weak nouns ends in *a* or in *ā*, as in Western Panjabī. Strong masculine bases often end in *ā*, plural *ā*, as in Rājasthānī. Demonstrative pronouns such as *jā*, *ji*, *that*, are also in accordance with the usage in that language. Pronouns such as *uṛ*, *he*; *gi*, *you*; verbal suffixes such as *te*, *giṛ*, in the present and past; the frequent use of relative participles; the tendency to form a negative *vaṛ*, and so forth, perhaps point to the existence of a Dravidian element in the dialect. Kanjarī is a comparatively consistent form of speech and seems to possess less local varieties than many other Gipsy tongues. The Kanjars are ethnographically related to the *Śīlīs* and Kothāīs, and also to the Bāhāīs. Just as the latter speak Gujarātī Bāh in the Guzerāt Desh, the language of the Kanjars reminds us of Gujarātī, Rājasthānī, and Panjabī even in districts where those languages are not home tongues. The Magadhī Doms of Baran and Champarnā speak the current Bhojpūrī of the districts. There is, however, also a trace of Rājasthānī, and the argot of the Doms in so many points agrees with that in use among the Kanjars that it is impossible to separate the two. Naṭī also has some features which seem to point towards Rājasthānī, though the dialect underlying the argot of the Naṭs varies very much according to district. Gār-ḥ is a mixture of Hindustānī, Eastern Rājasthānī and Marāṭhī, and a similar position must be assigned to the so-called Māyāwālī, which Qaḥī is based on Hindustānī, Bhaḥāgarī on Gujarātī, and Mālī on Nāgpurī. Chāḥālī, finally, is too insufficiently known to allow us to say anything definite about its position.

There are accordingly also some philological reasons for supposing a common origin of many of the Gipsy tribes. It will be remembered that they are described as belonging to the Dravidian race and that some of them use Dravidian forms of speech. Most of them, however, as far as they come within the scope of this Survey, speak Aryan tongues. If they are of Dravidian stock, that must be a secondary development. Their original language cannot have been Aryan. Now the existence of a Rājasthānī element in so many Gipsy dialects may be taken as an indication that they have abandoned their old speech and adopted an Aryan tongue within an area where Rājasthānī was spoken. It is a curious coincidence that the stronghold of the *Śīlīs*, who must have a similar origin, is found between the territories occupied by

¹ Panjabī is closely related to Rājasthānī. See Vol. IX, Pt. II, pp. 228, 229B.

Rajasthani, Gujarati and Marathi. Like many Gipsy languages some Thai dialects also have weak nouns with an oblique base ending in *a*. In Gipsy, and in Pahari, this *a* is interchangeable with *ā*, which is common in Gujarati. The theory might be advanced that this use of an oblique base, of the kind elsewhere found in Marathi, in all these tongues must be due to the existence of a substratum different from Rajasthani and connected with Marathi. There are also other philological indications that the language of Rajasthan and parts of Central India has once, in the times preceding the Rajput invasion, been more closely connected with Old Marathi.

The conclusion arrived at above that most of these Gipsy tribes have a common origin is further strengthened by a consideration of the artificial argots which some of them have developed. We here find so much correspondence in details that we cannot well refrain from inferring that there is some connexion between these Indian argots. All of them are artificial languages devised for the purpose of enabling those who know them to converse with each other without the risk of being understood by outsiders. Such methods of speaking are in use all over the world, and they are known under different names in the different countries. In England they are called 'cant,' 'slang,' 'thieves' latin,' 'pothue' French,' 'Saint Giles Greek,' 'Bosh tongue,' 'gibberish,' and so on. In France 'argot,' in Germany 'Rotwischel,' in Italy 'gergo,' 'Subboso,' in Spain 'gerruano,' and so on. Common to all of them is the extensive use of a peculiar vocabulary, and, in addition to this, the practice of disguising common words by means of recompositions and changes of letters. The vocabulary has usually been fetched from the most different sources, or else various figures of speech or associations of ideas lead to the use of well-known words with new meanings. Thus we find in the Spanish argot *Germosala galls*, priest, taken from the Hebrew; *daps*, ignorant, from the French; *bedilla*, which is derived from *bed*, salt, and properly signifies a salt-stick, is used with the meaning of 'parlour,' because Spanish *sala*, parlour, suggests *sal*, salt, and so forth. Examples of recompositions from the same argot are *stiver* for *visto*, view; *groce* for *negro*, a nigger. Changes of letters are also quite common; compare Rotwischel *mitze* instead of *hüte*, hat. In the Pyrenees we find a device of the same character as the so-called *p-language*. Thus, instead of *james*, air, they may say *jan-pou-ne-po* or *jan-pou-ne-gra*. This of course is a very common way of producing an argot all over the world. Le Docteur tells us of the existence of a similar slang amongst the children of Metz, who add *degras* to each syllable; thus *condreyes condreyas condreyas condreyas*, you are an fool, you are a fool. Still more like our *p-language* is the Indian schoolboys' *Zargari*, where the letter *z* followed by a vowel is added to each syllable; thus *tu-um haal jastil had* for *tu haal jast* *hā*, where are you going? Dr. Lefebvre found this *Zargari* in use amongst the thieves of Peshawar, where he heard sentences such as *u-u-u-u-u-u ha-u-u-u-u-u-u ha-u-u-u-u-u-u* for *u-u-u-u-u-u*, call him. A similar *p-language* is recorded from Bengal, where we find sentences such as *u-u-u-u-u-u ha-u-u-u-u-u-u* for *u-u-u-u-u-u*, I will give a book. Sometimes we can observe how similar word-plays take their origin in some new fashion. A certain class of society affects a peculiar way of pronouncing or transforming words, and the compliance with such whims becomes a kind of freemason's token, by which one shows himself as a member of fashionable society. Thus it was usual within certain circles in Paris, about 1830,

to add *miri* to every word, and to speak of *bedungmari* instead of *bedungar*, a *baker*; *cafe-mari* instead of *café*, *coffee*. That such a way of changing common words well deserves to be called an argot, is brought out by a comparison of the sort of the Yiddish badinage mentioned by Dr. Latham,¹ where *miri* is added to every word.

The argots are chiefly used by criminals and disreputable individuals for the sake of secrecy. Their nature is, however, quite the same as that of the various kinds of play languages which we are accustomed to consider as dewberry results of children's fancy. All such speeches must be composed, and it is of interest to observe how the methods are the same all over the world, just as a comparison of languages belonging to different linguistic families discloses a high degree of similarity in fundamental principles.

In India there have probably been argots from the most ancient times. It is possible that they have to some extent their origin in sacrificial rites. It would often be necessary to veil the actual meaning of a ceremony in order to prevent rivals and enemies from perverting it by means of parody and counter-rite. The curious words *apsara*, dark fortnight; *pausa*, bright fortnight; *aksha*, day; *apsara*, night; *pausa*, month; *aksha*, year (*Śatapatha-Brahma* i. 7.3.23ff.) seem to belong to such a sacrificial argot. The transmutations and changes of words which are sometimes prescribed in the old *Sūtras*, are perhaps of a similar kind, though the desire to avoid unlucky words also plays a rôle. The Indians, with their predilection for word-play and enigmastic language, must always have been especially qualified for devising means for disguising the meaning of their speech. An old example is found in the *Mahābhārata* (I. 5734ff.), where Vidura is represented as warning Yudhishthira, in the presence of a number of people, of impending treachery, in a jargon which only the speaker and his hearer could understand.²

There are, at the present day, many different argots in India. Captain, now Sir, R. C. Temple has explained the argot used by the Delhi Dakhil, or Brakars. This is a kind of speech which apparently has a very simple meaning, while some of the words used impart a second, hidden sense to those who are initiated. Thus an apparently innocent use of the numeral two or of words denoting such parts of the body as *corner* or *pair*, conveys the meaning that the Dakhil claims a commission of two *annas* in the *Rupya*. Most Indian argots, and all those which are represented in the materials collected for the purposes of this Survey, are, however, of a different kind. They are artificial tongues which do not convey one meaning to the initiated ones and another to outsiders, but which are simply unintelligible to those who have not learnt them. This aim is attained by various means. There is, in the first place, a certain amount of peculiar words which are not used in ordinary speech. Such slang terms are apparently widely used, even by such tribes as have not developed a proper argot. Thus many of the criminal tribes of the Bombay Presidency have got them. Our information on the subject is, however, very imperfect, and it is, in most cases, impossible to state whence they have been taken. It is, on the other hand, noticeable how many of them are identical

¹ *English Language*, p. 330ff.

² The commentator Śhālasaṅga says that this jargon made use of the language of criminals (pāṇḍitāṇḍa), which was not the language of the country, but was represented and contained words in which syllables were omitted, added, or altered. He then gives examples.

in different argots. Thus the word *leg*, to die, is used in *Śīd*, *Kōḷhāṭ*, *Kanjar*, *Dem*, *Nāḍ*, *Gārōḷ*, *Mytawāḥ*, *Gulgalā*, and *Sikalgari*; *dhā*, eat, occurs in the specimens of *Śīd*, *Kōḷhāṭ*, *Kanjar*, *Nāḍ*, *Mytawāḥ*, and *Sikalgari*; *dhām*, month, in *Śīd*, *Kōḷhāṭ*, *Nāḍ*, and *Gārōḷ*; *dhām*, *dhāmā*, house, in *Śīd*, *Dem*, *Nāḍ*, and *Sikalgari*, and so forth. Such instances add strength to the conclusion arrived at above that there is a common base in many of these forms of speech. Even if we were able to trace each of these words back to its source, this would not prove anything in regard to the nature of this base. We have seen above how the peculiar words of European argots have been collected from the most different sources. The same is most certainly the case in India. We must therefore infer that the Kanjars of Belgaum or the Quāḷiars of Arakāḥ descend, because they use some Arabic nomenclature, or that the *Śīd* have anything to do with the Tibetans even if *hāmi*, wife, could be proved to be identical with *Sharpe*, permit, or *shāw*, water, with Tibetan *shā*. The great number of Hebrew words in *Kōḷhāḥ* warns us to be cautious in such matters. Still, considering the fact that ethnologists describe the most important Gipsy tribes as Dravidian, it is perhaps of some significance that several of the peculiar argot words seem to have a Dravidian origin. Thus we might compare *Kanjar* *ṣa-dhām*, belly, with *Kurukh* *ṣā*; *Śīd* *dhā*, to bathe, with *Kurukh* *dhā*'s; *Mytawāḥ* *ṣāḥ*, leg, one, with *Tamil* *ṣāḥ*; *Kanjar* and *Sikalgari* *ṣāḥ*, ball, with *Tamil* *ṣāḥ*; *Dem* *ṣāḥ*, cat, with *Tamil* *ṣāḥ*; *Śīd* *ṣāḥ*, fire, with *Kannare* *ṣāḥ*; *Dem* *ṣāḥ*, fox, with *Kurukh* *ṣāḥ*; *Kanjar* *ṣā*, *dhā*, give, with *Tamil* *dhā*, *Kannare* *dhā*; *Kanjar* *dhā*, give, with *Tamil* *dhā*; *Mytawāḥ* *dhāḥ* (compare *Girpār* *Bhāṣār* *dhā*), go, and *ṣāḥ*, come, with *Kannare* *dhā*, go, *Tamil* *dhā*, come, respectively; *Śīd* *dhāḥ*, *Kōḷhāṭ* *dhā*, *Nāḍ* *dhā*, *Mytawāḥ* *dhā*, *ṣāḥ*, with *Tamil* *dhā*; *Śīd* *dhāḥ*, home, with *Tamil* *dhāḥ*; *Śīd* *dhāḥ*, *Nāḍ* *dhāḥ*, *Sikalgari* *dhā*, *Malā* *dhāḥ*, house, with *Gōḷar* *dhāḥ*, room, *Malayālam* *dhāḥ*, house; compare *Malā* *dhāḥ*, husband, and *Tamil* *dhāḥ*, wife, the last syllable of which latter word should be compared with *dhā* in *dhāḥ*, sister; *Śīd* *dhāḥ*, *Kōḷhāṭ* *dhāḥ*, *Nāḍ* *dhāḥ*, pig, with *Tamil* *dhāḥ*; *Śīd* *dhāḥ*, run, with *Kurukh* *dhāḥ*; *Kanjar*, *Sikalgari* *dhāḥ*, *Quāḷi* *dhāḥ*, *Kōḷhāṭ* *dhāḥ*, house, with *Kannare* *dhāḥ*; *Kōḷhāṭ* *dhāḥ*, wife, with *Kannare* *dhāḥ*, and so forth. I feel no doubt that we should be able to compare many more words, if we had a fuller knowledge of the argots. In face of the fact that comparatively many of these parallels have been taken from *Kurukh*, it is perhaps worth while recalling the *Kurukh* tradition that they have come from the Karmāḥ and proceeded onwards along the *Nārāḥ*, i.e. past the *Vindhyas*. It may also be of interest in this place to make a note of some few details which will be mentioned below when dealing with the individual argots, such as the interchange between hard and soft sounds in *Śīd*, *Kōḷhāṭ*, *Nāḍ*, etc., the dissimilation of aspirates and aspiration of unaspirated sounds in several argots; the frequent use of relative participles, of a negative verb, of certain pronouns, and suffixes, and so on, in *Kanjar*; the employment of *dhāḥ*, having done, or similar forms with the meaning of *Tamil* *dhā*, *Tamil* *dhāḥ*, *dhāḥ*, after a direct quotation, and so forth, though many of these features are also found in *Pakhi* and elsewhere.

Most words in the Indian argots are not, however, so far as we are able to judge with our present imperfect knowledge, peculiar to them, but belong to the common Aryan vocabulary of India. They are then adopted for use by various names of

disguise, just as is the case in European argots. It is noticeable that the transposition of letters after the pattern of the English word *disloy*, *police*, plays a comparatively unimportant rôle in the materials at my disposal. I may note instances such as *Sâi* *âi*-*âi*-*âi*, *post*; *âi*-*âi*-*âi*, *show-maker*; *âi*-*âi*, *belly*; *âi*-*âi*, *gale*; *âi*, *leg*, and so forth. More common are changes by means of prefixed or suffixed syllables, which then often replace the beginning or the end, respectively, of the word. The details will be mentioned under each argot. In this place I shall only make some general remarks. The simplest way of disguising a word by means of a prefix is exactly the counterpart of the practice in the *p*-language and Zargari. Thus in *Sâi* *âi*-*âi*, *father*; *âi*-*âi*, *neck*, the syllable *âi*, *âi*, respectively, have simply been prefixed to the ordinary word. It is, however, still more common to drop the old initial in such cases; thus, *Sâi* *âi*-*âi*, *ten*; *âi*-*âi*, *hungry*. In some forms of *Nâi* we find the initial added again at the end, thus, *nâi*-*âi*-*âi*. *âi*, *field*. In *Mâi* *âi*-*âi*-*âi*-*âi*, *sister*, we see the entire word in its original form added to the disguised word. These two last devices are of course more easily discovered, and they do not seem to be of common occurrence. With regard to prefixes I would add that we can, in a few cases, trace the existence of rules or rather tendencies which pervade all the argots. Thus *â* and *âi* are most commonly prefixed to words beginning with vowels; the initials *â*, *âi*, *j* and *ji* are almost exclusively used with such words as begin with initials; *â* is a substitute for aspirated letters and also for *s*; and *r* is mostly used before or instead of gutturals. The fact that such is the practice in all our argots is a further indication that they have a common base.

The most usual state of affairs with regard to disguising suffixes is illustrated by words such as *Sâi* *âi*-*âi*, *old*, where a single consonant is added. Words such as *Sâi*, *Kâi*, *âi*, *father*, where a consonant followed by a vowel has been added, are of a similar kind. There are, however, also more complex additions, somewhat like the Persian *cafar-ica*. The most common are additions after verbs, such as *âi*, *Kâi*, *Nâi*, *come*, and *war*, *âi*, in numerous *Kârjâi*, *Dâm*, *Qatâ*, *Mâi* and *Myânâi* verbs, and so forth. We can also here notice how the same additions are used in the same way in more than one argot. Thus *â* or *j* is common after verbs ending in vowels or in *â* in *Sâi*, *Kâi*, *Kârjâi*, *Nâi*, *Myânâi*, and so on; additions containing an *r* are, so already remarked, common in verbs in many argots; additions such as *Dâm* *âi*, *âi*, *âi*, *Kârjâi* *âi*, *Kârjâi* *âi*, *Myânâi* *âi*, *Mâi* *âi*, are clearly connected with each other. On the whole it seems certain that not only are the general principles the same in the different argots, but that their application in many cases follows identical lines in all of them.

If we take a general view of all the facts, we will

conclude:

see that:—

1. the most important Gippy tribes are classed by ethnologists as forming one race, of Dravidian features, which seem to have long led a migratory life, roaming over most of India;
2. many of them have traditions tracing their origin back to the Egyptians;
3. their dialects also point to the conclusion that the tribes have lived amongst people speaking Dravidian dialects, though—

4. some philological features show that there is a sub-structure of languages more related to Marāṭhī than to Rājasthānī ;
5. many of these tribes have developed a secret language based on their dialects ;
6. these groups contain several peculiar words which are common to many of them ;
7. the principles underlying the formation of these cast languages and also their application in individual cases present striking points of analogy in the different tribes ;
8. a certain number of the peculiar cast words seem to be Dravidian ; and
9. some Gipsy tribes speak Dravidian languages.

Taken together, all these points make it highly probable that the various Gipsy languages dealt with in the ensuing pages have a common origin, a language which was once spoken by a tribe of Dravidian race that came under the influence of Aryan tongues in a locality where languages akin to Marāṭhī had been spoken but had to give way to Rājasthānī. This would take us to the Vindhya and the country to the north of the Vindhya, i.e. to the territories which the Aryans found occupied by Nishādās. The tribe or tribes in question have probably lived as vagrants from the most ancient times. With the growth of Aryan civilisation they would naturally choose as their stronghold localities where Aryan civilisation had not got a firm footing. The many Hill dialects spoken in the hills from the Vindhya and northwards probably have a similar origin and might well be the tongues of descendants of such migratory tribes who had taken to a settled mode of life. Such questions should, however, for the time being be left to the consideration of ethnologists. It may, in this connection, be noted that we find Gipsy tribes and also Hills who, at the present day, still speak Dravidian tongues.

It has been remarked above that the denomination Gipsy does not imply any connection with the Gipsies or Romany Chads of Europe. These latter have originally come from India, and it is well known how they resemble the Indian Gipsies in appearance and habits. It has also been pointed out that their language shows many points of correspondence with the dialect of Indian Gipsy tribes such as the Doms. In this connection it is worth while noting the similarity between European Gipsy words such as *gipsi*, a gentile, *jubil*, dog, and *šāi* *šajjā*, Napi *šajjā*, man ; Kanjari *jūšāi*, Mysawāli *jūšāi*, Šāi *šāšāi*, Māhāi, Kothari *šāšāi*, dog. The language of the gipsies of Europe, however, points towards the extreme North-West of India, and the prevailing opinion amongst scholars seems to be that they have nothing to do with the Indian tribes whose dialects are here under consideration. The hypothesis might, however, be advanced that members of the same vagrant race from which the Indian Gipsy tribes are descended came up to the North-West, and remained there long enough to adapt their language to the practice prevailing among frontier tribes. Some of them passed on before this adaptation took place and became the ancestors of the Armenian gipsies, whose language does not point to the north-western frontier but rather to Hindustan. The bulk of these Gipsies later on brought their language, as modified among frontier tribes, to Europe, and became the ancestors of the Romany Chads.

PENDHĀRĪ.

Under the name of 'Pindaras' the Pindhāris are well known in Indian History. They were plundering bands of freebooters who first came to notice after the fall of Tippos Sultan of Mysore. Of no common race, and of no common religion, they welcomed to their ranks the outlaws and broken men of all India—Afghāns, Marāṭhas, or Jāts. They represented the debris of the Moghul empire, which had not been incorporated by any of the local Mahrattas or Hindū powers that sprung up out of its ruins. Their head-quarters were in Malwa, but their depredations were not confined to Central India. In bands, sometimes of a few hundreds, sometimes of many thousands, they rode out on their forays as far as the opposite coasts of Madras and of Bombay. The most powerful of the Pindhāri captains, Asaf Khān, had an organized army of many regiments, and several batteries of cannon. Their power was finally broken by the Marquis of Hastings in 1817.

Their name is said to be derived from *pindhā*, a shaft, and probably meant originally 'gunners.'

At the Census of 1911 the number of Pindhāris was returned as 6,418, 100 of whom were Hindūs and 6,318 Musulmans.

They were distributed as follows:—

Central India Agency	6,318
Bombay	100
Total	6,418

The only district which returned Pindhāri as a separate language for this Survey was Dhavare of Bombay, which gave a total of 1,350 speakers. Specimens have, however, also been received from Badgam (Bombay). In other districts Pindhāri has probably been included under the head of Hindustāni. It is used only as a home language by the tribe which speaks it. In their intercourse with other people, its speakers employ ordinary Hindustāni.

To judge from the specimens Pindhāri is a mixture of rough Dekhāni Hindustāni with Marāṭhi and Rājasthāni. The particular dialect of the last mentioned language with which their Hindustāni is mixed, seems to be Jaipuri. Compare *piṭṭ*, nose; *āpāṭ*, father; *chāṭ*, in; *chād*, was. It is not necessary to discuss this jargon at length. I give two short specimens, one from each district. They both agree in all essential points. Note the use of *at* as a postposition of the locative, present forms such as *atāwān*, I descend; *atāwān*, I heat, where the final *at* reminds us of the Dravidian termination of verbs, and the way in which *har-āṭ*, having done, is used at the end of a quotation, like the Sanskrit *at* and the Dravidian *atāṭ*, having said.

kar-ké	mijé	bí	mákh,"	kar-ké	báí,"	kar-ké	bá-líyá,		
made-looking	me	also	keep,"	aid-looking	may-see,"	aid-looking	it was-aid.		
Ujé-ké	ápmé	báp-kand	lyé.	Chátsé	uot	shí	mákh	háí	
Ariem-looking	own	father-own	own.	But	far-kin	still	may	must	
dár	chhi-té	u-ké	báp	uot	chhi-ké	meíse	láká-ké		
far	own-then	his	father	him	own-looking	mercy	applied-looking		
chhi-ké	jé-ké	gáí	máí-ké	uot	uakkhé	chíyí.			
own-looking	you-looking	and	embraced-looking	to-kin	him	own-given.			
Páí	uot,	'báp	Állá-ké	uppar	báí	háí	uot	gambé	
See	to-kin,	'father	God-of	against	and	eyes-of	before	by-me	is
háí.	Ab	nágh	kandí-ké	uot	háí	páí	kátsé-lyé	uot	háí,
own-then.	Now	after	own-own	I	they	own	calling-for	ji	not,
kar-ké	báí.	Chátsé-ké	báp-ué	ápmé	maíse-báí-ké,	'háí	chhi-ké		
aid-looking	aid.	Yes	father-by	own	seems-to,	'very	good		
Jangé-ké	báí.	kaké-ké	uot	páí	báí	uot-ké	háí-ké	uot	
and	and	brought-looking	him	own	and	his	hand-by	ring	
báí-ké	páí-ké	páí-páí	dáí.	háí	háí	háí-ké	háí-ké	háí-ké	
put-looking	foot-on	alone	give.	and	we	own-looking	happily		
cháí.	Káí-ké-ké-ké	í	mákh	páí	maí-gáí	chhi-ké,	páí-ké		
should-also.	W'p-aid-them	this	my	own	don't-gone	own,	again		
jáí	háí;	gáí-chhi-ké,	páí-ké	máí.	kar-ké	báí.	háí		
also	because;	you-not,	again	was-found,"	aid-looking	it was-aid.	and		
uot	kand	kar-ué	lyé.						
they	may	to-make	begin.						

[No. 2.]

GIPSY LANGUAGES.

PENDHARI.

SPECIMEN II.

DIVERSE PHRASES.

Dhāp	kāl-nā	āh	kālā	bahar	pyā	līg-kā	pāpāl-nā	pār-kā		
Here	time-of	one	for	much	third	felt-being	wood-in	rustling		
pān	dhāpā,	lān	kāl-nā	nāl	nālā	Pātkā-nā	dāpā			
under	sounded,	but	anywhere	not	it-man/round,					
dhāpāt-nā	thāpā	pāt	kāl-nā	ātkā-kā	agāt-kā	dhānā	nāl			
put-in	a-little	water	standing	was-hearing	future-of	though	not			
kar-kā	nā-kā	bāh-nā		kālā		Thā	kālā	pāt		
made-hearing	it-of	the-middle-in		he-jumped.		There	much	water		
pā-kā	pār-kā	upar	āp-ā	wānā	chānā	kānā				
drank-hearing	again	up	coming-for	for-the-ride	stating	was-made.				
Uā	nā-kā	nāl	chā,	ānā-kā	wā-kā	nā-kā				
To-that	way	not	was.	(for)-that-comes	there-into	being-in-a-fa				
kāl-nā-kā	lāl	pāt	kānā		Chā-nā-kā	āh	lāpā	wā-kā		
standing-on	much	anxiety	was-made.		That-much-in	one	goal	that-very		
nā-kā	pyā	līg-kā	ā-kā	kāl-nā-kā	kāl-kā	dhānā	Thā			
road-from	third	felt-being	coming	put-in	for	it-was-very.	Then			
ā	lāpā,	'ho	kālā	thā,	thā	lāl	dhānā	nā pyā		
that	good,	'O	for	father,	then	much	clear,	we	all	third
līg-kā	nānā	kālā	nāl	nānā	kar-kā	thā	dhānā			
felt-being	die	to-anybody	not	known	made-hearing	then	above-quite			
ā-kā	pāt	pāt	nā-kā,	nā-kā,	nāl	lāl	nānā			
coming	water	drinking	well,	to-set,	I	too	down	desired		
pāt	kāl	dhānā	kar-kā	nā-kā,	Thā	kālā,	'dhā,	dhānā		
water	has	is	saying	well.	To-that	for,	'friend,	has-must		
nā-kā	kar-kā	kālā		lāl	pāt	agāt	nānā	nā-kā	dhānā	
must	saying	map-I-say		This	water	quite	water	like	is.	
Thā	dhānā,	nā-kā	dhānā,	dhānā	dhānā	ā-kā	pāt	pāt	lāl	
Then	comes,	much	good	become;	quickly	coming	water	drank,	and	
dhānā-kā	dhānā	dhānā	nā-kā	nā-kā	nā-kā	kar-kā	kālā			
anyone-else	comes-if	to-there	getting-of	not,	saying	well.				
dhānā-kā	lāl	nā-kā	wā	dhānā	lāpā	lāl	dhānā-kā			
standing-of	word	heard-hearing	that	still	good	down	jumped-hearing			

swal	pit	thirsty	pit	pit	Picked-up	upper	thirsty
first	hilly	filled-having	water	was-drunk	Afterwards	up	coming-for
with	to	filled	with	had	water	pit	last
in-order	that	both	joint-having	was	this	empty	was-made

FREE TRANSLATION OF THE FOREGOING.

In summer, a fox being very thirsty and looking for water on all sides, roamed in the forest, but to no purpose. At last he found a little water in a deep pit and jumped into it not heeding the future consequence. There he drank water to his heart's content and began to meditate as to how he was to get out, but there was no way.

Therefore, there he was, a close prisoner, and fell to thinking. Meanwhile, a goat being thirsty, chanced to come down to the very pit by the same road and seeing a fox in it, said,—‘Oh, sir Fox, you are very clever indeed; we are all dying of thirst, while you drink water here, having come all silent without the knowledge of anybody. Very well, I too will come down; how is the water?’

Upon this the fox said,—‘Oh, friend, it is too sweet to describe. This water tastes just like sugar. You are welcome, come soon and drink it. If anybody else happens to come here, you may not get it.’

At this cunning advice, the silly goat jumped down and drank his fill. Thus they both succumbed for a long time before to effect their escape.

BHĀMṬĪ.

The Bhāmṭī are a criminal class who are especially active as railway thieves. It seems probable that their original home was the Telugu-speaking country. At the present day, however, settlements are to be found in several of the districts and native states in and bordering on the Bombay Presidency. At the Census of 1911, 4,270 Bhāmṭī were returned from the Central Provinces and Berar and none from elsewhere.

They do not lead a gipsy life but settle in some village from which their gangs start on their robbing expeditions.

They are known under several different names such as *Gaṣṭhachōra*, *Uśāka*, *Faṣṭa*, and so forth. The home tongue of most of them is Vojari, a debased form of Telugu.¹ They also speak Marāṭhī, Hindīstānī, and Kanarese. In speaking Kanarese they drop their 'h's.' The home language of some of the Gaṣṭhachōra of the Bijapur District is Kanarese. Those of Nagpur in the Central Provinces speak a broken mixture of Dekhni Hindīstānī and Jaipur Bījāṭhī. Only fourteen speakers of this Bījāṭhī were reported from the Central Provinces. As the Bhāmṭī of elsewhere speak Telugu, I do not further refer to them. It is hardly worth while giving examples of the others. As, however, some good specimens have been received, I give a portion of a version of the Parable of the Prodigal Son, and a fable received from Nagpur:

The fullest accounts of the Bhāmṭī which I have seen are in pp. 464 and ff. of Part I of the *Poona Gazetteer*, in pp. 3 and ff. of *The History of Railway Thieves with Hints on Detection*, by M. Parga Rao Naik, Madras, 1909, and in pp. 16 and ff. of *The Notes on Criminal Classes in the Bombay Presidency*, by M. Kennedy, Bombay, 1908.

¹ *Bombay*, Vol. IV, pp. 1032.

[No. 3.]

GIPSY LANGUAGES.

ROMANY.

SPECIMEN I.

ROMANUS ROMANA.

E-é-ká ákshá-ká de pyra chhá. U-á-ká náá pyri
I-certain man-to two sons went. Friends-of the-possessor son
 ákshá-in kshá-chhá, 'u-á-ká má-ha náá. Haa dá' Páa u-á-ká
the-father-to said, 'that-to-of me-to my share give' Then him-by
 u-á-ká ákshá-ká haa ká-diyi-chhá. Páa náá dá ká-chhá
him-to the-property-of share was-divided. Then a-five days passed-had
 náá pyri ná jani ká-ká dá dá ká-chhá. Áa
the-possessor son all estate taken-having for country went. And
 náá ká-ká kshá-ká ná ná kshá-chhá. Páa ná
there gone-having indiscriminately money he-squandered. And all
 kshá-ká-ká ká u ákshá ká ká ná ná ná-chhá. Áa
spending-of after that country-to great famine fell. Thereby
 u-á-ká ká ná ná-chhá. 'Áa á ká u ákshá ká ká ákshá
him-to went by/fell. Then he came that country-of a-good man-of
 jani ná-chhá. U-á-ká u-á-ká ná ká-ká ákshá-ká ákshá kshá-ká
was remained. Him-by him-to he-came field-to wine feeding-for
 kshá-chhá. Áa ákshá-ká kshá ká-ká ná ná ná-chhá
it-was-employed. Then the-voice-of him eaten-having belly filling-of
 kshá ká-chhá. Áa-ká u-á-ká ká-ká ká-ká ká-chhá.
through made-was. Any-body-by him-to anything-not given-was.

[No. 4.]

GIPSY LANGUAGES.

RHÉMY.

SPECIMEN II.

DISTINCT NARRATIVE.

Bô Bîbal-ké bôp chhâ, ôc rîp-ké bôp chhâ. Un-ké bôp
One Bîbal-of son son, one ring-of son son. Them-of great
 Bôp rîp. Bô-ké dîl ôc chhâ. Un-né kâkâ kâ,
friendship sister. Bath-of mind one son. Then-by it-son-aid that,
 'jî-ké kîkew pûkîl bôp, un-né apûl kîkîl dîst-ké ghâ
 'some marriage first will-be kin-by it-son wife other's house
 pûkîl-nâ.' Bôp-ké bôp-ké kîkew pûkîl kâ. Un-ké
 is-to-be-son. The-king-of son-of marriage first become. His
 bôp bôp dîst-nâ nî-chhâ. Pîr un-ké ôc bîst-par
 marriage-proceeds great jump-with come. Then kin-to one last-upon
 kâ-ké dîst-kî yûl nî-chhâ. Pîr ô apûl nîkîr-ké
 become-having friend-of reconciliation come. Then he it-son wife-to
 kâ-ké kâ, 'pûkîl ô Bîbal-ké yûl jî-ké kâ; nîkî
 said that, 'first then Bîbal's here gone-having come; my
 kâ-kî-kâ kâ-kîkâ' O pîr Bîbal-ké yûl kî-né pûkîrî
 promise become-to. He then Bîbal's here the-hand-to for-leave
 kâ-ké pû-kîkâ. Un-ké nîkî-nâ chîr chîr nîkî-chhâ. Un-ké
 taken-having word. He-to stand-in four thirce met. Her
 nî dîgîl nîkî-nîkâ. Un-né kâ kâ, 'ô nîkî
 all ornaments taking-off-they-were. Her-by it-son-aid that, 'then my
 dîgîl kâ nîkî-chhâ.' Mî-ké Bîbal-ké kâ-nâ kî-jî-ké;
 ornaments my art-taking-off. He-to Bîbal's here-from let-go-and-come;
 pîr nîkî nî dîgîl nîkî-kâ. Chîr-nâ kîkîl, 'pî kî
 then my all ornaments take-off. The-thirce-by it-son-aid, 'she too
 kâ kî-kîkâ.' Yûl chîr wâk bôp. Tîr chîr gûl chîl
 met said. One thing were sat. Three thirce went flag
 kî-kî-kâ. Pîr yûl gûl Bîbal-ké yûl. Bîbal-né un-ké
 consulting-for. Then she met Bîbal's here. Bîbal-by her-as-to
 dîkî-chhâ. Pîr-pîr bôp-kîkâ. Bôp-ké apûl dî-nâ
 she-son-son. A-let-son she-son-made-to-let. Control-having kin-son the-mind-on
 nîkî kâ kâ, 'bôp-kîkâ nîkî-kî nîkî chhâ un gûl-kî
 consideration was-made that, 'she-thing what-she that-much is and a-let-she

ussô chhâ, kô apô daj-lô hayhâ môt pâl pâlhi-chhâ.
That-most is, because he-cam hat-o' wif' my here sent-is.
 To-hô kâh, 'line dîn o môt blâi chhâ, kôh n
 Ho-to it-was-said, 'as-many days he my brother was, therefore then
 blâi hat-chhâ. Wô môt kâhchhâ kôhchhâ. Wajl-nô
 sister become-art. He my brother-in-law became.' The-sister-by
 us-hô lughâ kâgî pâlhi-chhâ, môt achhâ kâh pâl dâgî
 her-to send o-bodice was-pat-on, and hat valuable for ornaments
 dâgî-chhâ. kâh, 'hâ, n jâ.' Hâ mât-nô chhâ.
 were-given, it-was-said, 'hady, then go.' The-sister the-sent-by went.
 Hâ chhâ mât-nô kâh chhâ. To-hô hat-nô kâh, 'môt
 Our they on-the-road sent was. His-to the-sister-by it-was-said, 'my
 môt dâgî mât-nô. Mâ-hô pâl dâgî jât mât-chhâ.
 all ornaments take-off. He-to for ornaments more have-been-obtained.'

Ussô kâ-chhâ kô-raid-chhâ kô n chhâ dâ-chhâ. To-hô
 That-most conversation going-on-was then the-three thence came. Then-to
 nâ chhâ mât-chhâ kô nâ pâl klayt kô
 each o-they remained that were generation of-they-wat then
 sent-nô. Chhâ-nô kâh. kô, 'môt pâyaw
 I-would-be-embarrassed-wat. The-thence-by it-was-said that, 'big foolish
 bô lughâ. Hân-hô chhâ kâh mât-chhâ. To hân-nô
 good has-been-proved. He-to that good obtained-was. Therefore us-from
 pâl dâgî k-hâ. Chhâ-nô pâl dâgî dâgî-chhâ. Hâ
 for ornaments take.' The-thence-by for ornaments given-was. Then
 kâh-hô jât k-hâ. Bâh-hô-nô dî-nô nâ kô, 'dî
 the-king-of near she-came. The-king-by mind-is it-was-thought that, 'the-heart
 chhâ-nô kâh kâh chhâ ?
 the-four-among whose great is ?

FREE TRANSLATION OF THE FOREGOING

There was once a Prince Minister named Birkal, who had a son. The king, his master, also had a son. These two were great friends, and had all their thoughts and wishes in common, so they agreed that whichever of the two was married first should send his wife to the other's house. The king's son was the one that was first married, and the bride came home to the palace with great pomp. When the prince came to bed with her, he remembered his friend, and said to her, 'You must first go to Birkal's house. I must keep my promise.' So she started off for Birkal's house, carrying in her hand the five luminous lamps of her wedding night.

On the way she met four thieves, who straightway began to rob her of all ornaments. Said she, 'Why are you taking off my ornaments? Let me first go to Birkal's house, and afterwards come back to you. Then you can take them.' The thieves approved of this suggestion, and left one of their number sitting there, while the other three went off to look for more booty.

So she went on to Birkal's house. Birkal, as soon as he saw her, made her to sit upon a bed, and thought in his mind, 'The king is partly wise, and partly a fool; for he has sent here, to me, the wife of his own bed.' Then he said to her, 'For many days your husband has been my brother. Now I look upon you as my sister, and on him as my sister's husband.' Then he gave her a present of a handsome veil and a bodice, and of five valuable jewels, and told her to go home. So she went back by the way she had come, and found the thief sitting where she had left him.

'Now,' said she, 'take off all my ornaments. I have got far more than I had when you saw me last.' While they were talking the three other thieves came up. They had been so successful in their thefts that they had got booty sufficient to feed seven generations without being exhausted. They said, 'Your forefathers have brought us good luck. We have found ornaments booty. So we will not take your ornaments. Please accept five more ornaments from us.' So they gave her five ornaments, and she returned to the king, and told him her adventures. The king wondered in his heart which among the four had shown the greatest nobility of character.

¹ This story is confused. It should be Birkal's son who was so described. The king is also similarly confused with his son.

BELDARI.

Beldar literally means one who works with the lad or mallet. It is a general term for the aggregate of low Hindu tribes who make their living by earth work. The number of Beldars returned at the Census of 1911 was as follows:—

Bengal	9,896
Bihar and Orissa	28,912
Bombay	17,896
Central Provinces and Berar	22,050
United Provinces	26,026
Central India Agency	20,575
Rajasthan	1,737
Total	127,182

The majority of these Beldars probably speak the same dialect as their surroundings. According to Sir Herbert Risley the Beldars of Bihar and Western Bengal form a separate wandering caste of Dravidian origin. The same is perhaps also the case in some other districts. The word Beldar is accordingly used in two different senses denoting sometimes a distinct caste, sometimes all low caste earth-workers. It is impossible to decide how many of the Beldars enumerated at the last Census in the various provinces belong to either group.

During the preliminary operations of this Survey a dialect called Beldari was returned from Rajputana, Barar and Bombay. The estimated numbers of speakers were as follows:—

Rajputana, Jaipur State	100
Barar—	
Amravati	600
Bhilikpur	500
Buldana	500
	1,600
Bombay Presidency—	
Thane	2,500
Salun	500
Salun Agency, State District	15
State District	45
Kolapur State	50
Southern Maratha Jaghirs	500
	3,110
Total	5,110

The returns of the last Census do not furnish us with materials for checking these figures.

Specimens of the so-called Beldari have been received from Bhilikpur and Buldana, from the Jaipur State, and from the Karsadga State. Though the dialect differs in the different districts, being more or less influenced by the prevailing

languages, there are some characteristic features which occur everywhere, and it is accordingly possible to speak of a separate dialect. Bihārī is not, however, a fixed form of speech with constant features. Like Ōṛī it is a mixture. The prevailing elements are Bhojpurī and Eastern Rājasthānī. To the former language belongs forms such as the plural *hoy*, sons (Bansarg); *soṛṭ*, tasks (Jaśalnir); *deṭa*, to a father (Buddana); *maṇḍa*, to a man (Bansarg); *chett*, in days (Bansarg); the oblique bases in *ā* of weak nouns such as *diḍā-āḥ* from a direction (Jaśalnir); *erīṭṭṭ-p* *et*, in darkness (Bhikṣpur); the genitive termination *āḥ* in the Jaśalnir and Bansarg specimens, the common termination *āḥ* of the past tense, and so forth. Rājasthānī elements are forms of strong bases such as *pāpṭ*, sons; *chāṭṭ*, small (Bhikṣpur); *phāṭṭ*, horse (Jaśalnir) (but also *hāṭṭ*, dog; compare also *ghāṭṭ*, horse; *ghāṭṭṭ*, mare); the dative suffixes *-at* (Ansoni, Bansarg, Jaśalnir); *-aḥ*, *-āḥ* (Jaśalnir); *-āḥ* (Buddana) and *-āḥ* (Bhikṣpur); compare *Māṭṭ* *-at*, *-āḥ*, *-āḥ*; the genitive suffix *-āḥ*, *-āḥ*, *-āḥ* (Bhikṣpur, Buddana); compare *Māṭṭ*, Jaipur and *Māṭṭ* *-āḥ*, *-āḥ*; the relative suffixes *-at* and *-āḥ*; compare *Māṭṭ* *-at*, *-āḥ*; the past tense in *phāṭṭ*, which is used side by side with forms in *-āḥ*; forms such as *marṭ*, I die; *hāṭṭ*, I may say (Bhikṣpur); *marṭ-āḥ*, I am dying (Jaśalnir); *hāṭṭ*, I shall say (Buddana) and so forth.

It would also be possible to compare some of the *I*-forms of the past with Ōṛī, and the common *māṭṭ*, *māṭṭ*, my, mine, seems connected with forms in Eastern languages. It is accordingly likely that there is also an admixture of Eastern vernaculars. The chief components of Bihārī are, however, of the same kind as in Ōṛī. With that form of speech there are also other points of agreement; thus the pronouns *tāḥ*, thy; conjunctive participles such as *hāṭṭ*, having done, and so forth. Note the curious form *māṭṭ-āḥ*, me, an idiom frequent in Bhojpurī (Bhikṣpurī), and also finding parallels in Eastern languages, as in the Bhojpurī *hāṭṭ-āḥ*, with the sense meaning.

It would, however, be waste of time and paper to go further into details. The general character of this mixed form of speech will be sufficiently apparent from the specimens which follow. The first is the beginning of a version of the Parable from Bhikṣpur. It will be seen that the Rājasthānī element is rather strong in the Bihārī or Bhikṣpur.

[No. 5.]

GIPSY LANGUAGES.

TRULSISI.

DURANER BALKANSKA.

Ek mlăt-lă de poryă klypă. O-mă-lă choty porya lăp
One man-of two one were. Then-in-of younger by-one father-to
 lăpă, 'lăk, jă jăg-lă kă lă, s mltă dă'
6-year-old, 'father, which property-of share comes, that one give.'
 Păir o-mă mampă hă-lă d. Păir tătă dă-mă chăpă
Then him-by property dividing one-piece. Then few days-in small
 poryă mă jămă kă-lă dăr dă-mă gypă, mltă o-mă
one all together having-made far country-in went, there him-by
 mltămpă-mă mltă pătă mltă dypă. O-mă mltă khară-lă-pă
richness-in one money wanting one-piece. Directly all spent-on
 O-mă mltă-mă kăkă dăkă pătă, o-mă pătă-lă mltă-mă pătă
that country-in much famine felt, him-to money-of went to-felt
 lăg. Păir mltă dă-lă dă kă gylă-lă jămă jă-lă
begin. Then that country-of one knowledge-of near having-gone
 mltă, o-mă dă gylă kăkă-mă dăkă dăkă-lă mltă. Tăk
stayed, ready him one fields-in mine finding-for was-went. Then
 dăkă jă tărpal kăkă hă, o-mă gylă pătă khară.
mine which broke eating were, therefrom one help should-be-given,
 mltă o-mă mltă-mă dă; o-mă kăkă hă kă dă mltă.
then his mind-in came; him-to supplying by-came one-piece not
 Păir o mltă-pă mltă-lă hă, 'mă hă-lă kăkă răkă-lă
Then he came to having-come said, 'my father-of how-many accounts-to
 khară mltă hă, mltă mltă-lă mltă. Mă mltă-lă lăpă
richly found is, and I hunger-from die. I having-comes one
 hă-lă hă jăkă dă dă kăkă. "O dăkă, mltă dă-lă
father-of near say-go and to-him say-say. "O father, by-one God-of
 jăkă mltă kăkă dăkă pătă kăkă. dăkă-lă mltă poryă kăkă
near and fly in-right die was-does. Now-from thy one to-my
 kypă mltă mltă-lă. Ek mltă-lă mltă mltă-lă kăkă."
worthly I not-am. One around like me keep."

The next specimen hails from Bulgaria. It is of the same kind as the preceding.
 It is not a good specimen, and the noting down of the different accents does not seem
 to be quite accurate. I give the text as I have received it.

[No. 8.]

GIPSY LANGUAGES.

ROMANI.

Dialect of Bulgaria.

Kon	ok	okli	liwka	hita.	Duman-met	lhanak
Some	one(-of)	too	one	more.	Both-in/from	by-jumper-one
daka	kakli,	'dada,	miri	hioh-hi	jingj	ma-hi di.
father-to	it-one-and,	'father,	my	share-of	property	me-to give.'
Minako	dad-on	jingj	dama-hi	hi	di.	There
Therefore	father-by	property	left-to	dividing	one-place.	For
lakhik	api	jingj	li-han	dant	gawp	gila.
small-one	one	property	having-taken	other	nothing-to	want.
gila	apna	jingj	shak-on	ujit.	To	right-of
want	one	property	money-making-in	one-wanted.	This	way-in
chak-mi	ujit,	manj	haji	hi	gira.	Kai
money-making-in	one-wanted,	afterwards	big	funnel	fell.	Funnel
manj	pa-shidi	gila.	Kak-hi	manj	jay-hin	dant-hi
this	difficulty	fell.	Rolling-for	hopping	having-gone	and/for-of
ghat	reha.	Wo-ni	ghat-hi	ghat	ghat.	Wo-ni
in-house	remained.	His-by	same	leading-for	one-left.	His
kioja	qakha-hi	khih	u-ch	api	kioja	khih
look	each-of	at	that-rem	him-by	look	at
heard :	wah	h-ni	dil	nah.	To-hat	iki
filled ;	that-one	him-to	one-place	not.	This-for	apna
api	api-hi	hah	haji,	'apna	din-hi	hi
this	himself-to	to-say	began,	'one	father-of	one
u-han	part,	ni	ghat	ujit	manj.	hi
Bring-to-part	one-filled,	I	this-like	by-jumper	die.	Now
din-hi	hahna,	"din,	din-hi	two	apna	hi
father-to	will-say,	'father,	that-of	of/that	as	want
hi	h-ni	liwka	hij-kon	hi-hi	dajh	ohi.
I	by	one	having-become	leading-of	money	not.
shikh	haji,	'	hi	rich	har-han	api
like	consider."	So	consideration	made-having	one	father-of
hi.	Wi	hij-ch	dij-hi	din-hi	dikh;	wa-hi
one.	He	coming	for-from	father-by	one-one;	him-to
api	liwka-hi	ghat-mi	hi	ghat,	wa-hi	shikh
one	one-of	with-on	hand	one-freedom,	him-by	hah

Ṭhəŋi	dāi-kə	həpəŋi,	'dāh,	mə-nə	dəv-kə	tən	həŋi	əpəŋi
See	father-to	and,	'father,	me-by	God-of	if-then	great	etc
həŋi	Ab	tən	həŋi	kə-kə	mən	dəpə	nəŋi.	Ṭhə-nə
now-made.	Now	thy	see	come-to	my	marry	not.	Father-by
utten	pəhəŋi	ṭhəŋi-kə	īŋ-pə,	həh-mə	īŋŋi,	pə-mə	pəhə	ṭhə.
best	role	one-of	body-on,	head-on	ring,	foot-on	show	were-pat.
Ḍəŋi	chikə-nə		həŋi,	həŋi	həŋi,		'i]	Ḍəŋi
One	around-to		having-and,	also	and,		'to-day	see
	həŋi-pə-kə		chikə	həŋi	həŋi	i]	mən	Ḍəŋi
having-and-and-draw		marriage	map-make;	because	to-day	my	see	
marit,	nə	məŋi	nəŋi,	we	i]	pəŋi	tən;	it
and,	the	thinking	I-see,	he	to-day	həŋi	come;	and
gəŋi,	it	əpəŋi,	Mhəŋi	nə	həŋi	həŋi	həŋi	həŋi
and,	he	one/and.	Then	all	joy	to-make	begin.	

Specimens have also been received from the Jalainkar State, and two of them will be printed below. The first is a song sung by Biddari in the rainy season; the second a hymn which they recite in the early mornings and especially at the Holi festival. The Biddari of Jalainkar is of the same kind as that illustrated in the preceding pages. Forms such as *əpəŋi-kə*, of a man; *Ḍəŋi-kə*, of a country; *Ḍəŋi-kə*, of God; *həŋi*, a day, occur in other Jalainkar specimens. The general nature of the Biddari of the State is, however, well illustrated by the two short specimens which follow.

[No. 7.]

GIPSY LANGUAGES.

KELDĀKI.

KAROL JARMANIS.

SPECIMEN I.

Kārtai kalpja vasa, šis mē, klauk vāp mēpja klauk
Black clouds overhanging, came rain, filled tents small-tents filled

Pāra talve.

Pāra tank.

maš mēš-čar jātāt gēl pēti talve; mē mēš pēti
Seven female-friends-of in-company went water tent; seven friends tent
 klauk gēl, kēkēp mē talve.

Leaving-filled tent, alone remained (at-)the-tent.

Pachhān, dikhā-gēl dēh šis.
Western direction-from tent-rider came.

'Dēp mēš v. kēp mēš, tala kē kēp
'Other to-friends O pilgrim forehead-ornaments, thy thy dirty

bēh?'

dēn?'

'Dēp-je mēš-je klauk kē, mēp kē parā.
'Others-of husbands in-house dwell, mine dwells abroad.'

'Gēp pēp-čē tal-čē, i mēš-je klauk.
'Pēp three tent-in, come of-me mēš.'

'Pēp klauk kē, mē mēš-je klauk.
'I may have thy tongue, in-it I may put something mēš.'

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'I may have thy tongue, in-it I may put something mēš.'

'Pēp klauk kē, mē mēš-je klauk.
'I may have thy tongue, in-it I may put something mēš.'

FREE TRANSLATION OF THE FOREGOING.

Tank clouds have been overhanging, and the rain has come. Tanks and reservoirs and also the Rhine tank are filled.

A woman went with seven friends to fetch water from the tank. The seven friends returned home after having filled their pots, and she remained alone at the tank.

Meanwhile a man, riding on a camel, arrived from the west and said to her :—

"The other girls have put collyrium in their eyes and ornaments on their foreheads. Why is your dress dirty ?"

(She replied—)

"The other ones have got their husbands at home, but mine is abroad."

(Then he said—)

"Throw the water pot into the tank, and come along with me."

(She replied—)

"I shall burn your tongue and put Sumbhar salt on it."

(She then returned home and said to her mother-in-law—)

"A camel stealer said to me, O mother-in-law, "come along with me.""

(The mother-in-law asked—)

"How did he look and what were his features like ?"

(She replied—)

"He had the beauty of my brother-in-law and the features of my husband's sister."

(On this the mother-in-law rebuked her and said—)

"I shall burn your tongue, he was thy own husband."

[No. 8.]

GIPSY LANGUAGES.

KELDIKI.

STATE JOURNAL.

SPECIMEN II.

Has	uñ	mñi-ké	Harat	hññ,	Has	ññ		
<i>Here</i>	<i>having-arrived</i>	<i>having-embraced</i>	<i>Harata</i>	<i>brother,</i>	<i>Here</i>	<i>came</i>		
uñ	mñi-ké.							
<i>having-arrived</i>	<i>having-embraced.</i>							
Bñ	paññi	mññ	ññ	mññ-mñ	ññ	ññññ		
<i>Arms</i>	<i>having-extended</i>	<i>embraced</i>	<i>both</i>	<i>brothers,</i>	<i>eyes</i>	<i>rolling</i>		
ññ.								
<i>came.</i>								
'Eñ	ññ	ññ	hññ	hññ-kñññ-kññ	hññ,	kññ	kññ	kññ
<i>'Sapñ</i>	<i>ññ</i>	<i>O</i>	<i>brother</i>	<i>went-of</i>	<i>into,</i>	<i>what</i>	<i>what</i>	<i>mislay</i>
hññññ	mñ.							
<i>having-offered</i>	<i>came.</i>							
'Bñ	pañ	hñññ	ññ	hñññññ.	ññ	ññ	kññ	
<i>'Forest</i>	<i>fruits</i>	<i>were-eaten</i>	<i>leaves</i>	<i>were-spread,</i>	<i>such</i>	<i>such</i>	<i>mislay</i>	
hññññ	mñ.							
<i>having-offered</i>	<i>came.</i>							

FREE TRANSLATION OF THE FOREGOING.

Having arrived, Rama came, embracing his brother Hanu. Rama came, having arrived, and embraced him.

Having extended their arms both brothers embraced, and their eyes filled with tears.

(Hanu asked) : 'Will you not relate, O brother, the tales of the forest; what kind of troubles you had to undergo?'

(Rama said) : 'The fruits of the forest I ate, and the leaves of the forest I used as food. Such troubles have I endured.'

The Keldiki of the Karamong State appears to be of a similar kind, though the Mendi element is somewhat stronger. It will be sufficient to print the beginning of a version of the Fable as illustration.

[No. 9.]

GIPSY LANGUAGES.

HÉLDJÁRI.

STATE REMARKS

Élé	hi-né	dén	hép	hélai.	Vi-né	néki	hép-né	hi-né
<i>One</i>	<i>father-to</i>	<i>has</i>	<i>was</i>	<i>was.</i>	<i>Then-of</i>	<i>younger</i>	<i>was-by</i>	<i>father-to</i>
hélai,	'jagisti-né	mén	hép	én.'	Én-jai	hépjién	hépai	
<i>It-was-said,</i>	<i>'property-to</i>	<i>me-to</i>	<i>share</i>	<i>give.'</i>	<i>Two-persons</i>	<i>were-to</i>	<i>share</i>	
hélai	dén.	Kat-ék	dén	néki-né	nép	jagji	hélai	
<i>making</i>	<i>irregular.</i>	<i>Some</i>	<i>days-to</i>	<i>younger-one-by</i>	<i>all</i>	<i>property</i>	<i>was</i>	
gél	hélai	nékién	gél.	U-n	jén	marin	hélai	jé-jén
<i>having-taken</i>	<i>for</i>	<i>country-to</i>	<i>went.</i>	<i>There</i>	<i>going</i>	<i>mind-to</i>	<i>appeared</i>	<i>as-for</i>
dén	hélai.	U-n	jén	hélai	pañá.	Vén	hélaién	hélai.
<i>waiting</i>	<i>wardens.</i>	<i>There</i>	<i>going</i>	<i>famous</i>	<i>fell.</i>	<i>Then-to</i>	<i>to-spread</i>	<i>was-was.</i>
nép	chintan	pañá.	Vi	néki-né	thé	nékién	jén	vi
<i>great</i>	<i>anxiety</i>	<i>fell.</i>	<i>That</i>	<i>country-to</i>	<i>one</i>	<i>man-to</i>	<i>going</i>	<i>that</i>
jén	néki	gél	vi	néki-né	hélai	hélai-né	néki.	Vi
<i>him</i>	<i>appointing</i>	<i>taking</i>	<i>that</i>	<i>man-by</i>	<i>was</i>	<i>hoping-for</i>	<i>was-was.</i>	<i>That</i>
hélai	Vén	hélai	hélai-né	jén-né	jén	dén	néki	néki.
<i>himself</i>	<i>him-to</i>	<i>was</i>	<i>even</i>	<i>was</i>	<i>even</i>	<i>was-was</i>	<i>was.</i>	

ଓଡ଼ିଆ

The Ōṛi are a wandering tribe who are found all over India. In Kathiawar they are pond diggers; in the Panjab they take small contracts on roads, canals, railways, and the like, and also build houses and dig tanks or wells. In Malabar they weave coarse cloth. In the South they cut out stones from the earth, convey them on their carts to where they are wanted, dig tanks and wells and so on. The number of Ōṛi returned at the Census of 1911 was 648,162 distributed as follows:—

Malabar	140,108
Panjab	32,041
United Provinces	8,071
Rajasthan Agency	7,000
Bihar	10,887
Total	<u>648,162</u>

The root meaning of the word *Ōṛi* is uncertain. In the South it takes the form *oṛiṇi*, and the Rev. F. Kittel compares Telugu *oṛiṇi*, drudgery, *oṛiṇiṇiṇi*, work diggers. As most Ōṛi belong to the South, it is very probable that the word is originally Dravidian, and connected with the name of the Vajras.

The majority of the Ōṛi, or about 600,000, are found in South India and are stated to speak a patois of Telugu. We have not sufficient information about the dialect of the remaining Ōṛi. As a separate form of speech it has only been returned from Muzaffargarh in the Panjab, and from Cutch, Panch Mahals, Hyderabad and Thar and Parker in the Bombay Presidency. The estimated number of speakers according to information collected for the purposes of this Survey was:—

Panjab	514
Muzaffargarh	114
Bombay Presidency	4,200
Cutch	254
Panch Mahals	40
Hyderabad	1,600
Thar and Parker	500
Total	<u>6,218</u>

Spectrums of Ōṛi have, however, also been forwarded from the Dhandruk town in Ahmedabad District (in Bombay), and a list of words hailing from Shikarpur (in the Panjab), which will not be reproduced below, shows that the Ōṛi of that district speak the same language as their namesakes further south. If we accept the Dravidian South it is therefore probable that Mr. Salson was right in stating¹ that 'the earth-workers called Ōṛi or Walder carry a language of their own from Pushawar to the sea, using a vocabulary less and less Dravidian, as the tribe frequents tracks farther away from the East Deccan, from whence it probably originated.' The Ōṛi were probably from the

¹ Census of India, 1901. General Report. London, 1909, p. 147.

beginning Dravidians and spoke a form of Telugu. Later on, we are not able to say when, a comparatively numerous section seems to have spent a considerable time in a locality where the prevailing languages were Marāṭhī, Gujarātī and Rājasthānī. It is of interest to note that the Ōḍi of Northern India are only found in the west, from the United Provinces to Sind. So far as we know their language everywhere contains a strong Marāṭhī element, and it seems likely that their North Indian home must have been in North-Western Dehkan. According to the returns at the Census of 1901,¹ their distribution in the Bombay Presidency was as follows:—

Alamchhal	"	"	"	"	"	"	"	"	"	1,860
Bombay	"	"	"	"	"	"	"	"	"	719
Kaira	"	"	"	"	"	"	"	"	"	580
Faruk Mahals	"	"	"	"	"	"	"	"	"	447
Bundi	"	"	"	"	"	"	"	"	"	25
Orissa	"	"	"	"	"	"	"	"	"	990
Cutch	"	"	"	"	"	"	"	"	"	189
Kachhwar	"	"	"	"	"	"	"	"	"	523
Mahabubnagar	"	"	"	"	"	"	"	"	"	190
Palepur	"	"	"	"	"	"	"	"	"	440
Bani, Kachha	"	"	"	"	"	"	"	"	"	364
Kanholi	"	"	"	"	"	"	"	"	"	261
Hypersahal	"	"	"	"	"	"	"	"	"	1,549
Hidkayur	"	"	"	"	"	"	"	"	"	1,525
Thar and Parkar	"	"	"	"	"	"	"	"	"	1,449
Upper Sind Frontier	"	"	"	"	"	"	"	"	"	187
Khatiyur	"	"	"	"	"	"	"	"	"	679
Total										10,671

It will be seen that the Ōḍi were practically restricted to districts where Gujarātī and Sindhi are the prevailing languages. The existence of a strong Marāṭhī element in Ōḍi can only be explained under the supposition that these Ōḍi have come from some place farther east, say in the hills bordering the Marāṭhī area. Such a localisation would also agree with the fact that the Ōḍi of Southern India speak Telugu.

The specimens of Ōḍi printed below, and the Standard List of Words and Sentences

Marāṭhī affixes.

on pp. 178W. will give a good idea of the nature of the dialect. It will be seen that it is a mixed form of speech

containing elements taken from different sources. As in the case of the Gipsy language of Europe these elements are important as showing the route by which the tribe must have wandered. They are, however, to a great extent so conspicuous that it is unnecessary to enter upon a detailed discussion. It will be sufficient to draw attention to some of the most important features. The Marāṭhī element is particularly strong. Thus the accents of strong bases end in *ṣ* or *ṭ* as in Marāṭhī; compare *ṣaḥ*, weak; *ṣaḥ*, it was said. Strong masculine bases end in *ṣ*, plural *ṣ*; thus, *ṣaḥṣ*, horse; *ṣaḥṣ*, horses. Note also the oblique bases in *ṣ* of weak and *ṣ* of strong masculine bases, and in *ṣ* of feminine bases; thus, *ṣaḥṣ-ṣaḥ*, in a country; *ṣaḥṣ-ṣaḥ*, of a man; *ṣaḥṣ-ṣaḥ*, of the property. The termination *ṣaḥ*, *ṣaḥ*, *ṣaḥ* of the genitive is important. The same is the case with the termination *ṣaḥ* of the past tense of verbs; thus, *ṣaḥ*, went; *ṣaḥṣ*, struck. Compare further the imperative plural in *ṣ*, thus, *ṣaḥ*, come; the infinitives in *ṣ* and *ṣaḥ*; thus, *ṣaḥṣ*, to say; *ṣaḥṣ*, to strike, and so forth. Such forms are found in all the specimens,

¹ *Recherches* seems a credible for 1911.

and they gain in importance when we remember that they all hail from districts where Marāṭhī is not a home tongue of the population.

Several of the usual terminations in Ōṣṭī do not agree with Marāṭhī but with Gujarātī and Bījāpūrī. Such are the suffixes *ā* of the agent and *at* of the doative, both of which are also found in Mālvī; the ablative in *ā*; the locative in *at*; forms such as *āṭ*, *ī* (compare Gujarātī, Mālvī and Māwātī *āṭ*); *atāṭ*, *at* and *āt*, *is*; the conjunctive participle in *at* (Gujarātī *at*) and so forth. The Gujarātī element is strongest in Gujarātī districts such as the Panch Mahals and Ahmedabad, but is also apparent in other districts.

Features borrowed from languages other than Marāṭhī and Gujarātī have more of a local character. The locative termination *at*, which is prevalent in Māwātī is, however, common in the Ahmedabad District, where Gujarātī is the chief language. Of such local borrowings I may mention the common vocalisation of a *q* in Cutch and in the districts of Hyderabad, Thar and Packer, Bhikarpar and Mangaragosh; the Panjābī dative termination *at* in the same districts with the exception of Cutch, and other sporadic instances of borrowings from the local dialects. They will be more ascertained from the specimens which follow. The first is a version of the Parable from the Panch Mahals. It represents a dialect which can be characterised as Gujarātī with a Marāṭhī substrature.

[No. 10.]

GIPSY LANGUAGES.

ÓPKI.

DOWNEY PAPER MANILA.

Ék gúktara dín sháyésh msh. Nē sháyésh sháyésh lāp-sh
One man-in two sons were. And the-younger-by son-by father-to
 ksh kē, 'lāpsh pūjīpā sháy shāsh dā.' Nē shā
it-remained that, 'father, property-of share me-to give.' And by-him
 pūjī wāshsh dā. Nē shāsh dā pūshā sháyésh
property having-divided was-given. And few days after the-younger
 sháyésh hāsh gūsh dā shāsh-sh gūsh nē pūsh
are all having-collected after country-into men and there
 mag-shay hāsh gūsh pūsh pūjī shāsh dā.
pleasure-and-enjoyment having-made his-own property having-wanted was-given.
 Nē shā hāsh kashāsh shāsh shāsh shāsh-sh dā shāsh-sh
And by-him all having-expanded was-thrown then-after that country-into
 msh shāsh pūsh nē shā hāsh shāsh pūsh-sh lāp. Nē a
great family felt and him-to great men by-fall began. And he
 pūsh a shāsh-sh shāsh-sh-sh shāsh-sh-sh shāsh-sh pūsh shāsh
having-gone that country-of inhabitants-in-of me-of our remained.
 Nē shā pūsh-sh shāsh-sh shāsh-sh shāsh-sh shāsh-sh shāsh-sh. Nē
And by-him his-own father-in mine grazing-for his was-went. And
 pū shāsh shāsh-sh shāsh-sh shāsh-sh shāsh-sh shāsh-sh shāsh-sh
which hāsh mine were-came that-in-from his-own body filling-for his
 shāsh-sh shāsh. Nē shā shā shā shā shā. Nē a shāsh-sh
which war and by-appearing him-to was-given not. And he in-arms
 hāsh shāsh shā shā shā shā, 'māsh shāsh shāsh shāsh-sh
because then by-him it-remained that, 'my father-of how-many servants-to
 pūsh shāsh shāsh; pū shāsh shāsh shāsh-sh shāsh-sh shāsh-sh
plenty bread is; but I-indeed hunger-by dying-am; I having-arms
 shāsh shāsh-sh pūsh shā shā shā shā shā shā shā shā shā shā
my father-of near village, and him-to will-say that, "O father,
 shāsh shāsh-sh nē shāsh shāsh pūsh shāsh shāsh; nē shāsh shāsh-sh
by-me known-in and of-there before me thou is; and this-in your
 shāsh-sh shāsh shā shā shā shā; me-sh shāsh-sh shāsh-sh-sh shāsh-sh
me to-be-called At I not-am; me your servants-in-of me-of
 shā shā shā. Nē a shāsh-sh shāsh-sh shāsh-sh shāsh-sh shāsh-sh. Nē a
like count. " And he having-arms his-own father-of me-went. And he

to ghast die mil tyet i-chi hi-t And dithik nē i-nē
yet very far was then his father-by him-to was-come and him-to
dityā hi. Nā ē dāghān t-chi kōp wājgū pōlā, nē
companion come. And he having-come his on-atch cingyng fāl, and
i-nē bañhi karī. Nā chhōyē-nē i-nē kōlā hē, 'hē,
him-to him was-come. And the-son-by him-to it-was-said that, 'father,
mē chhōnōn nē tadhi āpā pāp karā chhē; nē hē-nē tam-chē
by-me have-to and of/there before she does to; and this-to your
chhōyē kōlā lig hē m-thā.' Pāp hē-t pōn-chē
son to-be-called fē I not-on.' But the-father-by his-son
dith-nē kōlā hē, 'son! tyet gūh gūh nē
arrange-to it-was-said that, 'good clothes having-taken come and
i-nē anāhān, nē i-chi kōlā rēn ghāh, nē pōt-nē
him-to put-on, and he on-head a-rop put, and fast-on
jūp anāhān. Nē āpā khittān anad karj;
short put. And we having-come married way-made;
hē-hē, ē mē-chi chhōyē marī gūh, nē nē pharī pōh
become, this my son having-died was, and he again alive
hōh chhē; nē gamāh gūhā, nē ē jūp chhē.' Nē ē
become to; and last last-gone, and he found is.' And they
anad hōn ligā,
married to-do began.

And i-chi mōjēh chhōyē khitr-nē mil. Nā ē wājh
And his sister son fāl-to was. And he returning
ghar-chi pōh pōhchā tyet i-nē nāh nē nāg hāmbhāh.
house-of son reached then him-by dancing and music was-heard.
Nā t-nē chhōn-nē-thi chī-nē hāhānōn pōkhā hē, 'hē
And him-by arrange-to-from son-to having-called it-was-said that, 'what
hōp chhē?' Nā t-nē chhōn-nē kōlā hē, 'tadhi
becoming is?' And him-to the-son-by it-was-said that, 'thy
bhān hā chhē. Nā tadhi hē-t ē hē jāt karī chhē,
brother come is. And thy father-by one great feast made is.
hē-hē ē hē khim-kōn-thi pōhā mālā chhē.' Pāp t-nē
become he him-to in-good-condition back fēhē is.' But him-to
nē chhōh nē mālā sō-chi t-chi khāl nē mē. Mōp
anger rose and inside going-of his willingness not was. Therefore
i-chi hē-t hāhān hōfān i-nē anāhān. Pāp i-nē
his father-by not having-come his reconciled-with. But him-by
pōh jōh hē-nē kōlā hē, 'dikh nēn wān hē
reply while-giving father-to it-was-said that, 'see so-many years I

tadhī	chikot	has	chik,	at	tadhī	agut	at	had
thy	service	doing	am,	and	thy	commandment	by me	over
Qingli	an-thi,	to-pa,	ut-cho	ritreni-nitho	khuli	karh		
frangiproot	ant-man,	still	my	friends-with	pitmanro	waking		
what	ti	an-to	bikot	pa	kadi	daia	at-cho.	Two
for	by-then	an-to	a-kid	one	over	given	ant-man	But
i	tadhī	chikot-ji	tyi	tadhī	putji	kashkoy-cho	hithi	
this	thy	am	by-then	thy	property	harlot's-g'	with	
gashil	nichil		at	with	ti	ti-cho-niro	ama	
spending	was-thrown-away		he	coming	by-then	him-for	good	
lyfas	karh.	Na	tyi	koti	ka,	' chikoyja,		
softest	was-done.	And	by-then	at-was-said	that,	' son,		
th	nichil-cho	nity	cho ;	at	nichil	nighil	tadhī	
then	me-g'-with	always	art ;	and	my	all	there	
chik.	Ipia-to	khul	ap	nijje	tadhī	harsh		
is	Our-lad	pleased	to-become	in-proper	and	marriage		
karni	nijje.	Kiy-ko	i	tadhī	blain	marri		
to-make	in-proper.	Desires	this	thy	brother	having-died		
gashil,	at	pharut	jviti	had	cho ;	at	garshil	
was-poor,	and	again	after	become	is ;	and	lost	
gashil,	at	i	ja-fa	cho.				
was-poor,	and	he	found	in.				

The next specimen is a popular tale about Jhank who, according to the Bān Hāik,¹ came from Malwa with a number of Oja in order to dig the Sakamāring Lake at Patna for Rājā Nij. The Rājā fell in love with her, but she declined his offer. When he pursued her, she committed suicide and cursed him. She is still worshipped by the Oja.

The specimen is of the same kind as the preceding one.

[No. II.]

GIPSY LANGUAGES.

OPXI.

ROMANY LANGUAGE.

Sadris Sadris Jahnat-ut ut hōs hō, 'th' dani-ally int
 Sidihrāt Jahnat-by Jahnat-to so it-was-said that, 'one day-in took
 Jahnat palyā-lai shi-ki-ni-ni-ally int Jahnat ut hōs
 Seeing-day water-with courage-to took Jahnat-by so it-was-said
 is, 'tjē dan hōr dāi.' Pachiā Jahnat Kivichī pāhā
 that, 'on-third day Jā will-give.' Afterwards Jahnat Pachiā near
 gāh, both jōhāt kargat is, 'hā, hā atai hōt tē
 now, hands having-joined brought that, 'lady, this is-great victory thou
 was-est khānā.' Kūmarit hōt is, 'hā hā, pā
 we came-to-leave.' Pachiā it-was-said that, 'I shall-come, but
 pachiā valāt dāhāt aah! Kivichī dan agāh tāt
 afterwards having-turned please-look at! Pachiā-by day opening took
 hōr dāi. Pachiā Sadris Jahnat pāhā shi ut Jahnat
 Jahnat ut. Jahnat ut hōs hō, 'tē tākā nāpār
 joined become. Jahnat-by thus it-was-said that, 'then thy measure-following
 pāhā val.' Sadris ut hōt is, 'hā tākā kōh nāhāt
 look turn.' Sidihrāt-by thus it-was-said that, 'I thy way leave
 will.' Tāt hōt dāhāt nāhāt ut hōt hō, 'hā
 not-am.' Then the-woman-by Earth Mother-to thus it-was-said that, 'O
 mā, hā ut hā, to tē hāgt mā jā.' Dāhāt hāgt
 mother, I shall am, then thus together joined go.' Earth together
 hā. To Sadris rāh kōhāt nāhāt. Pachiā Sadris hōh
 become. Then Sidihrāt ay to-raise began. Afterwards Sidihrāt said
 hō, 'tē nāhāt tē dāhāt.' Jahnat hōh is, 'tāhāt gāt nāhāt
 that, 'then my sister is.' Jahnat said that, 'th' is forgive
 dāhāt; pā tākā vāhāt mā nā.' Pachiā Jahnat
 is; but thy offspring not remain.' Afterwards Jahnat
 Kōhāt-hōhāt ivātā hōhāt tāt-ut māhāt. Pachiā
 is-Kōhāt-hōhāt having-come at Oj-ut was-joined. Afterwards that
 hā hōhāt hōhāt jōhāt ut hōhāt hā, 'nā to nāhāt
 woman was-est hands having-joined so said that, 'by-me for-my-part mine
 nāhāt, pā nāhāt tākāt hāhāt jāt rā hā hāhāt dāhāt
 is-also-with, but ay but as-father as-much beauty my Oj-of girl-to
 nā dāhāt
 not give.'

FREE TRANSLATION OF THE FOREGOING.

Siddhāṅk Jāhāṅḡ said to Jāmā, 'dig a tank in one day and fill it with water during the night.' She said that she would be able to do so on the third day. Then Jāmā went to the Virgin River¹ and brought her with folded hands to free her from this great distress. The Virgin said, 'I shall come, but you must not look behind.' At daybreak the Virgin filled the tank. Then Siddhāṅk came to Jāmā and joined her. Jāmā asked him to turn back, in accordance with his position, but Siddhāṅk said that he would not doubt from pursuing her. Then the woman said to Mother Earth, 'O mother, if I am a chaste woman, let me be united with you.' Then the Earth came close to her. Siddhāṅk raised a cry and said, 'there art my sister.' Jāmā said, 'thy sin is forgiven, but thy progeny shall not remain.' Then Jāmā went to Khālīkh'vād² and joined the Čpā. Afterwards she joined her hands and said to the Sun, 'I have done with life, but do not grant to any Čpā girl as much beauty as there is on my last finger.'

According to specimens forwarded from the Czech State the Čpā there use a form of speech of the same kind as that illustrated in the preceding pages. We may only note the frequent assimilation of a dental *t*: thus, *čtost*, *give*, *čpšt*, grandmother; *čp*, day.

¹ A name of the river Samurā, which is so called because its water is hot in the desert and does not join the Caspian.

² A village near Balkan, where Jāmā's abode is still worshipped by the Čpā.

'Tadlāy jāk ā, pā mākhi dāḡ pārd
'All well are, but my grandmother the-day-before-yesterday
marl gāli.
dying went.'

'Tā-āḡ kī hāḡḡ ?'

'He-to what had-happened ?'

'Chā ḡ tār āḡ.'

'Four days four came.'

'Tā-āḡ khāḡ-āḡ mō kōḡḡ hāḡ āḡ ?'

'You field-in crops how become are ?'

'O, wāḡḡ jākḡḡ hāḡ māt, tā-āḡ jākḡḡ hāḡ āḡḡ.'

'This-year rain much become not, that-from much become not.'

'Tā dāḡḡ-āḡ kīḡ āḡḡ ḡḡḡ ?'

'These bullocks-of how-much money are-given ?'

'Hā-āḡ āḡ chā ā kīḡ hāḡḡ.'

'He-to with-half four hundred līḡ are-expended.'

'Tā dāḡḡ tād ḡḡḡ ?'

'These bullocks you will-sell ?'

'Pār āḡḡ ḡḡḡ tā ḡḡḡḡḡ.'

'Enough money will-give then I-will-sell.'

'Tāḡḡ-āḡ tā tā ā kīḡ ḡḡḡ.'

'You-to I three hundred līḡ may-give.'

'Tā ā kīḡ-āḡ kī ḡḡḡ ?'

'Three hundred līḡ-in what can-day-be-sold ?'

'Hā jāk ā tā dāḡḡ māt ā, ḡḡ tār kīḡḡ

'I having am that bullocks old are. That so-much price

ḡḡḡ āḡ

much is.'

'Tā-āḡ dāḡḡ-āḡ vīḡ kī māt-āḡ kār ?'

'You daughter-of marriage which month-in will-you-do ?'

'Mākhi dāḡḡ-āḡ wāt wāt māt ā ḡḡḡ

'My grandmother's customary over will-be that after

kār ?'

I-will-do ?'

'Dj-āḡ tār ā-āḡ ḡḡḡ māt āḡḡ.'

'Today-of night are, in-house sleeping remain.'

'Nā, māt āḡḡ Dharḡ ḡḡḡḡ āḡ.'

'No, since to-night Dharḡ coming is.'

'Tāḡḡ-āḡ kī ḡḡ ā-āḡ ḡḡḡ kār āḡḡ.'

'Again same day are in-house come.'

'Khai⁵, Nam-Nam, i-n⁵ l⁵ p⁵l.'
 'Well, Nam-Nam, now I will go.'
 'Tam-ch⁵ ghar⁵, bai⁵-n⁵ Nam-Nam l⁵ya.'
 'Your father-in-law all to Nam-Nam say.'

FREE TRANSLATION OF THE FOREGOING.

'Come and take a seat. Welcome. Whence are you coming?'

'I am coming from Chagood.'

'You must have been much troubled by the rain. Shall I make a fire for you? If you will warm yourself for a time, you will feel comfortable. What food may I order for you?'

'I do not know what any food.'

'It won't do that you should not take any food. Take only as much as you like.'

'Just now I am thirsty. Give me water to drink.'

'Shall I put your clothes a little while in the sun to dry?'

'Yes, if you please.'

'What food shall I order to be prepared for you?'

'I have told you that I am not hungry.'

'I will take a little *shien* and bread.'

'If that be your wish, get it prepared.'

'Are all well in your house?'

'All are well, only my grandmother died the day before yesterday.'

'What was the matter with her?'

'She had fever for four days.'

'How are the crops in your field?'

'There was not much rain this year, and so I have not got much.'

'What did you pay for those bullocks?'

'I paid four hundred and fifty *shien*.'

'Will you sell those bullocks?'

'I will if you give a good price.'

'I will pay three hundred *shien*.'

'How can they be sold for three hundred *shien*?'

'I think the bullocks are old, and so it is a good price.'

'In what month are you going to have your daughter married?'

'I shall do so after the ceremony of the first anniversary of my grandmother's death is over.'

'Rest in our house to-night.'

'No, I have to reach Hsueh by sunset.'

'Come to our house some other day.'

'Very well. Adieu. I am off now.'

'Give my compliments to all in your house.'

The dialect of the Ōpō of Hyōdoshō and of Tsur and Parker is said to be identical. The same is the case in Shikogay, and it will be sufficient to print a short specimen, the deposition of a villager in a case of assault, as illustrating the speech of the Ōpō of all three districts. It will be seen that the influence of *Shinkō*, the prevailing language of the districts, is easily recognizable. Compare *rai-jō*, of the night; *jō-jō-darapu*, house-doing, hawking; *ai-jō*, my, and so on. The *Paikō* translation of the future *ai* has already been mentioned; compare *ai-jō-ai-jō*, to the best. An unpublished Standard List of Words and Sentences contains forms of an *ā* future, viz. *ma-ai*, I shall, thou wilt, he will, best; plur. 1. *ma-ai*, 2. *ma-ai*, 3. *ma-ai*. Similarly we find *ai-jō*, you will warm yourself, in the specimen from the Ōtsū State printed above. These forms were to be comparable with the *Shinkō* future. In this connection I may also note the *Shinkō* negative particle *ai-ai*, not (lit. *ai-ai*, not at all); compare *ai-ai ai-ai ai-jō-ai-ai*, anybody him-to not gave; *ai-jō-ai-ai*, didst not give.

FREE TRANSLATION OF THE FOREGOING.

I make the following statement upon my oath. My name is Hathi and my father's name is Thada. I am a Hindu by religion, and I am a *lobhan*. My profession is hawking. My age is *forty years*. I am a resident of Hyderabad town, Hindubad taluqa, Hyderabad District. My complaint is against Waseemul. Last night at one o'clock I went to the shade of a fig-tree. On my way home I passed a match-seller's shop, and there I bought some matches. Then the accused came and stumbled against my right heel. 'Why,' said I, 'are you blind?' Then he began to peer out about against my wife and daughter, and after threatening to beat me he prepared to fight. I became afraid and stood far off. Hathi, Narsi and Rijhi intervened, and then the accused desisted. Else he would have struck me. I never before had any animosity with accused.

Specimens of *Ōḡki* have also been received from Munseefgarh, and a short popular tale from that district is printed below. It will be seen that in the main it agrees with the *Ōḡki* illustrated in the preceding pages. The *cardinalisation*, of *d* in *ḡā*, *ḡā*, *ḡā*, etc., and forms such as *ḡāḡḡ-ḡā*, from *ḡā*, point in the direction of Hindi. There are also some Patijhi reminiscences such as *ḡāḡḡ-ḡā*, to the wife; *ḡā-ḡā*, of a father. On the whole, however, the *Ōḡki* of Munseefgarh is of the same kind as in the Gujarati districts,—a mixture of Marḡhi and Gujarati-Rajasthani. The form *ḡāḡḡ*, *ḡāḡḡ*, which does not occur in other specimens, is comparable to Marḡhi *ḡāḡḡ*.

[No. 14.]

GIPSY LANGUAGES.

GPKI.

DISTRICT MYRAFFANGALE.

Huk hachégha hatti. Ó-ché gharé áid hii na hatti. Ó
 Our King son. His in-house offspring any not was. He
 apéi hachégha chégh-hii ó hék ran námpé éyur nill bóká Fakir
 son kingdom having-féll he our day any on going sat, Fakir
 jéti-ké dhéll gháki bíla. Hék ran jhápé ákélágha áh.
 having-termed made making sat. Our day group having-of came.
 Ó-né kóká, 'óll égha námpé par kóké bíla?' Bábágh
 That-by it-was-said, 'then this may-on why not?' By-the-King
 kóké, 'tuxi mála-han kóké na páchá.' Fakiré
 it-was-said, 'you me-from anything not sat.' The-fakir-by
 kóké, 'amí páchá.' Bábágh kóké ja, 'mácht gharé
 it-was-said, 'we sat.' By-the-King it-was-said then, 'my in-house
 áid hii náh?' Fakiré kóké, 'do tapéé chéi.
 offspring any not-is?' The-fakir-by it-was-said, 'too much bread.
 Hék ap ká, hék apéi námpé-áí kóká. Vi-áí hék pái páidá
 Our wif sat, our son wif-to came-to-sat. Her-to our son home
 kóké, máh-pár chéi hék, chékt-pár táí hóké
 will-be; forward-on was will-be, little-fapars-on star will-be.
 Bábágh-égh gharé pái já. Ó-ché gharé do nápa haty;
 King-of in-house son was-home. His in-house two men were;
 jéti nápi hatti, vi-égh gharé pái jéti-pá. Hék dhéri náp
 mácht áidh na, ler in-house son birth-pet. B'hék pampar náp
 hatti, vi-na b'héri-áí kóké, 'é bíy gáí dhé.
 was, her-by mácht-to it-was-said, 'this child killing give.'
 B'hék chégh kóké-égh hék-égh vi-égh gáígh mácht gáí. B'hé
 Mácht-égh kóké sat-of having-filled her-of was having-pet sat. Child
 chékt-ké náp-pár áh-vi áh. Bábágh-áí
 having-carried man-to-hap-on having-thrown returned. King-to
 kóké, 'nápi máh kóké já.' Kotti bíli
 it-was-said, 'by wif-by sons were-brought-forth.' B'hék standing
 Bábágh-áí hatti, hápa-áí chéi chéi apéi kóké-áí
 King-of was; child having-carried went son pá-in
 náh. máh. Hék dhé ná gáí. Ó bíy ná hék.
 going was-thrown. Our two years passed. That child to-ny began.

Bhāṭabāhī-nī	patā	Ngā.	'B	bāṭ-nī	maṭṭ	uṭṭā'	Kuṭṭ
Queen-to	new	was-put.	'This	child	holding	thence'	Stick
bhāṭ	maṭṭ	Baṭ-nī	chāṭ-ka	kāṭ	gāṭ-cha	agṭ	agṭ
standing	board.	Child	having-carried	steady	horse-of	before	bringing
uṭṭā.	ō	parā	bāṭ.	Bāṭabāṭ-nī	patā	Ngā.	ō
was-thence.	He	young	became.	King-to	new	was-put.	He
gāṭ	gṭ	gāṭ.	gāṭ	kāṭ	kāṭ	waṭ	dis-pan
in-house	taking	was-put.	much	rejoicing	was-made,	great	also
kaṭ.							
was-made.							

FREE TRANSLATION OF THE FOREGOING.

There was once a King. He had no offspring in his house. One day he left his kingdom and sat down at the roadside as a *fajir* near a smouldering fire. One day a group of *fajirs* came along and asked him why he was sitting there on the road. The King replied, 'do not ask me any question.' The *fajirs* said they would ask. The King said that he had no offspring in his house. The *fajirs* said, 'take two *fajirs*. Bat one yourself and get your wife to bat the other. She will bring forth a son, with a moon on his forehead and a star on his little finger.' Subsequently a son was born in the palace. The King had two wives, and the son was born in the eldest wife's house. The second wife told the midwife to kill the child. The midwife brought a basket full of coal and put it near her. She then took the child and put it on a heap of manure. The King was told that his wife had given birth to coal. The King's bitch was standing there. She carried the child off and put it in her own pit. After the lapse of one or two years the younger queen was informed that the child had been heard to cry, and she again ordered it to be killed. The bitch heard this, took the child and entrusted it to a *Wody horse*. The child grew up and the King learnt about him. He brought him home, made great rejoicings and gave much alms.

LADI.

The Ladi are a Gipsy tribe, who sell hotel-food, sweet-meats, tobacco, *Masg*, etc. The number of Ladi returned at the last Census of 1941 was as follows:—

Bombay	11,761
Central Provinces and Berar	5,563
Punjab State	5,500
Hyderabad State	4,774
Elsewhere	1,138
Total	39,736

It does not seem as if the Ladi generally have got a dialect of their own. During the preliminary operations of this Survey a dialect called Ladi was reported to be spoken by 500 individuals in the Bhikapur District of Rajput. A version of the Parable of the Prodigal Son has been forwarded as an illustration of this form of speech. The beginning of it, which follows, shows that the Ladi of Bhikapur is Eastern Rajasthani, in most respects agreeing with Jaipuri.

[No. 16.]

GIPSY LANGUAGES.

LADI.

Dialect Rumanian.

Kot dē māmā-lā dāi pāpā hōm. U-ti māmān lāhā pāpā
Some one mam-to two son were. Thereof mām-from small son
 āpā hāp-kā hāpā, 'hāp, hāpā-lā jē mām wāpā hōm, wē
one father-to said, 'father, property-of which my share will-come, that
is.' Māg wē m-kā pāpā hōm hāp hāpā. Māg
gives.' Then he-him them-to money share having-made said-these. Then
 hāpā dīwā-nā lāhā pāpā āpā pāpā jūh hāp dīwā hāpā
few days-in small son all money together having-made for country-to
 gāpā; hāp āpā dīwāpā-nā wāhā āpā pāpā hāpā hāp hāpā.
went; and son dīwāpā-in being all money spent delay was-wasted.
 Māg āpā pāpā hāpā hāpā-wē wē m-kā-lā hāp pāpā. U-ti
Then all money spent made-after that country-in famine fell. That
 m-kā w-kā pāpā āpāpā pāpā. Māg wē wē m-kā-lā hāp hāpā
for him-to much difficulty fell. Then is that country-in one man-into
 māmā-lā gāpā; wē w-kā hāpā hāpā-wē-lā wāpā-nā pāpāpā. Māg
living-for went; he-him him said feeding-for field-in was-said. Then
 hāpā jē hāpā hāpā hōm, w-kā-wē w-kā pāpā hāpā-lā w-kā
said which land saying was, that-on his belly filling-for him-to
 wāpā, māg w-kā hāpā hāpā hāpā hāpā. Māg hāpā
it-appeared, then him-to he-somebody saying was-given not. Then came-in
 āpāpā hāpā, 'mām hāp-kā hāp māmā-lā pāpā hāpā
having-come said, 'my father-to how-many servants-to belly having-filled
 wāpā hāpā-lā, hāp wē āpāpā māmā-lā.
bread living-got-is, and I keeping saying-am.'

SĀSĪ.

The Sāsīs are one of the best known criminal tribes. They commonly use the word Sāsīs (in the Panjab) or Sāsīs (Madagascar) to denote themselves. I cannot suggest any etymology of this name, which is also used by other Gipsy tribes such as the Kāthīs. The common denomination Sāsī is replaced by the longer form Sāsīp in the United Provinces. It has been variously derived from Sanskrit *śāsa*, breaking, or from the base *śas*, to fall, to get loose. The former explanation does not give much sense, the latter would perhaps convey the meaning of a fallen, degraded caste, and etymologically *sāsī* might well be derived from an old participle *śasanta*. Others derive the word from *śasapāṭh*, accompanied by a pack of brands, hunter, or from *śasapāṭh*, who make dogs, cut caste, but these derivations are not possible phonetically. If we consider the fact that the Sāsīs often act as birds, it would also be possible to derive their name from a Sanskrit *śasāṭh* = *śasana*, roosting.

Sāsīs are most numerous in the Panjab, especially in the districts of Gujranwala, Amritsar, Lahore, Gujranwala, Multan and Gujrat. The total number returned at the last Census of 1911 was 22,451, distributed as follows:—

Panjab	22,450
Beki Division	2,342
Jalandhar Division	1,819
Lahore Division	14,574
Rawalpindi Division	2,899
Multan Division	1,983
Feroze Pore	2,843
Other Provinces	2,421
Total	<u>22,451</u>

It is probable that many of these Sāsīs speak the language of their neighbours. Our information about the number of those who speak a separate dialect is very defective. This is partly due to the fact that there are in reality two different things which can be called the Sāsī dialect. In the first place we have a distinct vernacular, specimens of which have only been forwarded from the Panjab. In the second place there is a criminal argot characterised by certain methods of disguising ordinary words so as to make them unintelligible to the uninitiated. Such methods can be applied to words taken from any dialect. Moreover, the returns from the Census of 1911 do not distinguish between the different Gipsy dialects. They seem, however, to show that many Sāsīs have been returned as speaking other dialects. Thus the total number returned for Gipsy languages from the Panjab was only 3,040. The information collected for the purpose of this Survey, on the other hand, must in this case be used with considerable caution. It gives the

number of speakers in Ferozpur as 45,000, but only 300 Śhāis were enumerated in the district at the Census of 1911. The details of this information are as follows. —

Punjab	45,179
Ferozpur	45,000
Gurdaspur	3,000
Gujrat	1,570
United Provinces	3,500
Sahaspur	3,000
Kharti	360
Total	55,540

It will be seen that this total is considerably more than the number of Śhāis enumerated in the whole of India in 1911.

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The Śhāis are to a great extent migratory, and their dialect differs according to locality. Thus the Śhāis of the United Provinces apparently speak Hindustani, while the dialect of their cousins in the Northern Punjab is closely related to Punjabi. A consequence of their migratory habits is also the use of terms and suffixes belonging to different languages by the same Śhāis. There in the dialect spoken in the Northern Punjab we find the genitive formed by adding a suffix *pa'* or *ka'* as in Hindustani, while the suffix of the relative is *āṣ*, which reminds us of Gupathi. Dr. GILBERT BARTON has shown that there are numerous cases of correspondence now with one, now with another Aryan dialect in the speech of the Śhāis of the Northern Punjab. It might be characterized as intermediate between Punjabi and Hindustani. Such correspondence in grammar cannot, however, prove more than that the Śhāis have associated much with people speaking those tongues. It is quite certain that the stronghold of the tribe is the north of the Punjab, between the Rotej and the Jhelum. Some phonetical features in Śhāi also point in that direction. Thus the old double consonants, which are so

* The postposition *pa'* refers to tribes in the East (subset of *Ṭipistāni* then to Hindustani. We may also compare *pa'*, the postposition of the Tatars in the South *Ṭipistāni*. (S. A. C.)

common in the *Prakrits*, are treated differently in modern vernaculars. They are often retained and a preceding short vowel remains short in *Patjābī*, while they are simplified and the preceding vowel lengthened in *Hindostānī* and most Eastern languages. Compare *Prakrit* *atā*, *one*, *Patjābī* *ātā*, but *Hindostānī* *āt*; *Prakrit* *pāpā*, *back*, *Patjābī* *pāpā*, but *Hindostānī* *pāp*. The *slit* of the *Panjab* has squares with *Patjābī*; compare *slit*, *one*; *slit*, *none*; *slit*, *hand*; *pāp*, *back*. In the United Provinces we usually find forms with simplified compounds and long vowels. In *Bahamapur*, however, we find forms such as *aiy*, *back*; *āwāh*, *one*; *āw*, *eye*, &c., which seem to show that the state of affairs is not quite the same as in *Hindostānī*. The conditions in *slit* do not therefore prove anything. More importance must be attached to the existence of a cerebral *l* and a cerebral *s* in *slit*, for the use of these sounds is characteristic of western languages, such as *Marāṭhī*, *Gujarātī*, *Rājasthānī* and *Patjābī*. Such cases of correspondence between *Patjābī* and *slit* are exactly what we would expect, considering where the stronghold of the *slit* is situated. The use of an oblique form ending in *s* of weak nouns, on the other hand, seems to show that there is in *slit* an element, a substratum, which does not belong to the *Panjab*, but rather more to the south, where we approach the *Rājasthānī* and *Marāṭhī* areas.

We are comparatively well informed about the *slit* dialect of the Northern *Panjab*, which has been dealt with by Dr. Grahame Bailey. The remarks which follow refer to it.

Vowels are pronounced as in *Patjābī*. Short vowels are sometimes shortened as to be almost sharpened. I have indicated this short pronunciation by means of the sign " ; thus, *lappat-pā*, to the father. A short vowel before an old double consonant in monosyllabic words becomes half long, but usually remains short if new syllables are added; thus, *āwāh*, *eye*; *āwā*, *one*; *lappat-pā*, father, but *lappat-pā*, of a father. I have marked this semi-length by adding an accent above the vowel. The same accent is used with the sign of lengthening in forms such as *āwā*, *evening*; *lappat-pā*, to graze; *āwāh*, *riding*. In that case it denotes a peculiar lengthening of a long vowel, which has no parallel in *Patjābī*. A similar lengthening of an *i* or *e* occurs in forms such as *lappat*, *done*; *lappat*, *given*; *āwāh*, *become*, when the vowel is followed by a double *y* or *w*, respectively. The pronunciation of consonants is said to agree with *Patjābī*. The principal point in which the two differ from *Hindostānī* refers to aspirated letters in the beginning of syllables, the aspiration of such words being very guttural, almost like the Arabic *ʾim*. This rule applies to *ā*, *pā*, *jā*, *gā*, *dā*, *bā*, *āw* and *āw*. Thus, *āwāh*, *become*, is almost *ʾāw*; *pāpā*, *back*, is almost *ʾpāp*, and so forth.

There are two genders, the masculine which is also used as a neuter, and the feminine. The oblique base of masculine nouns ending in *i*, *e* and *consonants*, and of feminine nouns end in *a*, their case of the agent in *ā*. The nominative plural is like the singular in the case of masculine nouns, while feminine end in *ā*. The oblique plural ends in *ā*. Masculine nouns ending in *a* change their *a* to *i* in the oblique case, to *ā* in the case of the agent, to *i* in the

The verb substantive is largely used in the conjugation of ordinary verbs.

Present Tense.—The old present is conjugated like the present tense of the verb substantive; thus, *hañ mairē*, I may beat; *heñ*, he may enter; *āñāñ*, we may eat. The present tense is formed by adding the present of the verb substantive to the present participle; thus, *hañ mairāñ hā*, we are beating, we beat. Several compound tenses are used as a habitual present. Such are *hañ mairāñ āñāñ hāñ*, I am being beaten; *hañ mairāñ hāñ hāñ*, I am doing beating; *hañ mairāñ rāñ hāñ*, I having-beaten have remained.

Past Tense.—The ordinary past tense is identical with the past participle passive; thus, *hañ pāñ*, I went; *hañ pāñ*, you went. The past tense of transitive verbs is a passive form, and the subject is put in the case of the agent; thus, *hañ mairāñ*, by us beaten, we beat. Similarly also *hañ mairāñ āñāñ* (or *āñāñ*), by me beaten was, I had beaten. Other forms of the past such as *hañ mairāñ āñāñ*, I was beating, are of course constructed actively.

Future.—The suffix of the future is *grā*, preceded by an *ā* in the first and second persons singular and the first and third persons plural. The regular future forms of *mairāñ*, to beat, are:—

Singular	1. <i>mairāñgrā</i>	Plural	1. <i>mairāñgrā</i>
	2. <i>mairāñgrā</i>		2. <i>mairāñgrā</i>
	3. <i>mairāñgrā</i>		3. <i>mairāñgrā</i>

and *mairāñgrā*, indistinguishable for singular and plural.

Similar forms are found in *Mañjāñ*, *Sakāñ* and *Bhāñjāñ*. Compare *Mañjāñ mairāñgrā* or *mairāñgrā*, I shall beat; *Bhāñjāñ mairāñgrā*, I shall beat.

Imperative.—The imperative is formed as in *Pāñjāñ* and *Hindāñjāñ*; thus, *mair*, beat; *mairāñ*, beat ye.

Infinitive and Participles.—The suffix of the infinitive is *pañ*; thus, *mairāñpañ*, to beat. Compare *Pāñjāñ pañ*, *ad*, *Hindāñjāñ pañ*, *ad*, *Sakāñ pañ*. The present participle ends in *āñ* as in *Hindāñjāñ*; thus, *mairāñ*, beating. The past participle is generally formed as in *Pāñjāñ*; thus, *pañ-āñ*, beaten; *āñāñ*, said; though *Hindāñjāñ* forms, such as *pañ-āñ*, gone, also occur. The conjunctive participle ends in *āñ*, *āñ-āñ*; thus, *pañ*, having gone; *mairāñ-āñ*, having beaten. As in the suffix of the gerund the *āñ* is often softened to *g*; thus, *āñ-gāñ*, having come; *āñāñ-gāñ*, having seen.

Passive Voice.—Passive forms agree with *Pāñjāñ* and *Hindāñjāñ*; thus, *hañ mairāñ pāñāñ hāñ*, I am beaten; *hañ mairāñ pāñāñ āñāñ āñāñ* (or *āñāñ*), I was beaten; *hañ mairāñ pāñāñ*, I shall be beaten.

The two specimens which follow illustrate the ordinary dialect of the *Śākāñ* in Northern *Pāñjāñ*. I owe them to the kindness of Dr. T. Graham Bailey.

[No. 18.]

GIPSY LANGUAGES.

SERI.

ORDINARY DIALECT.

SPECIMEN I.

(Dr. T. Graham Bailey.)

NORTHERN PHASE.

Rika	baad-ga	do	pai	thiyya	Ua	hishah	ahē
Oua	man-of	too	son	were.	Then	among	by-the-little

haggā-gō kaka, 'bapp, mātīyā-gō jhri hira ma-ōl
father-to *it-man-said,* *'father,* *property-of* *whatsoever* *part* *me-to*
 hā hai, ma-ōl āi' Ua appā māi māi up hē hāp
coming *is,* *me-to* *give* *By-him* *son* *all* *property* *then-to* *help*
 thiyyā Thāp thāi-gō pāhāp māi māpāp māi hāpā
was-given. *For* *days-of* *after* *by-the-little* *day* *all* *whatsoever*
 hāpāhā thiyyā āi dāi-gō hāi hishah jhā rāhā. Ōpā
together *was-made* *and* *distance-of* *country* *is* *going* *stayed.* *There*
 māi māi hāpāp hāpāp hishah māi hāi hāi Jāi
all *property* *all* *works* *is* *coming-to-day* *was-given.* *When*
 māi hāpāhā hāi hāi, āi māhāhā hishah hāpā hāi pāhā.
all *spent* *making* *was-taken,* *that* *country* *is* *great* *father* *felt,*
 āi āi māpā pāpāp hāpāp. Thāi āi māhāhā-gō. hāi hāpāhā-gō
and *he* *narrow* *to-fall* *begin.* *Then* *that* *country-of* *me* *man-of*
 pāi jhā āpāhā. Ua āpāp pāpāp hishah māi chāpāhā gāhāhā.
near *going* *arrived.* *By-him* *son* *fields* *is* *pigs* *to-grass* *was-made,*
 āi āi māhāhā jhāpā āi hāpāhā thiyyā āpāp pāi māpāpā-gō hāi hāi
and *he* *lands* *what* *pigs* *eating* *were* *son* *help* *to-to* *waiting*
 thiyyā, pāi hāi māi āi thiyyā. Thāi hāi hishah hāi hāi
son, *he* *suppose* *not* *giving* *son* *Then* *son* *is* *having-comes*
 hāi hāi hāpāp, 'māi hāpāp pāi hāi māpāpā-gō hāi hāi hāi
to-my *begin,* *'my* *father* *near* *how-many* *kind-father-son-to* *work* *food*
 hāi, āi hāi hāpāhā māi hāi. hāi māpāp āpāp hāpāp pāi
is, *and* *I* *hungry* *dying* *am.* *I* *having-comes* *son* *father* *near*
 jhāpāp āi āi hāpāhāp, 'hāi hāpāp, māi hāpāhāpā-gō āi hāi pāhāhā
will-go *and* *him-to* *will-ay.* *"O* *father,* *by-me* *how-ever* *and* *tho* *is*
 hāpāp, 'āi āi jhāpā māi hāi, hāi hāi pāi hāpāhāhā,
was-made, *son* *this* *worthy* *not* *that* *again* *tho* *son* *may-not-may-not.*

kukut-gā tarkhīlāf nakā tapā, par tal kākī dhā lāa wī nakā
order-of against not want, but by-thee our our bid men not
 dīnā ki hāl apā yāf sikhā khushī manā; par jād tār
was-given that I own friends with marry may-wishes; but when thy
 tū par āt jā tū nā nā 'kājīf hīchā ajīyā, tal
this you want by-when thy property lacks is you-wanted, by-thee
 nakā dīyā pālā hī-was wachhā hālī kīyā.' U
line-of for-the-sake saved him self killed was-made.' By-thee
 māhā kākī, 'lā pā, tal nāh mārī pā hāl; jī-kājīh mārī
him-to it-was-made, 'O son, then always my near or; whatever mine
 hāl, nā tār tal. Par khushī manāh ā khush hōpī chakīh
is, that-yes this is, But merry to-made and merry to-be wanted
 thīyā; kīl, tār tū hāl mārī gāp thīyā, w par
was; why, thy this brother having-said goes was, now come-to-life
 hāl; gāpā gāp thīyā, w, hāhāh tal.
 wī hāl pāt wā, nā found ā.'

[No. 17.]

GIPSY LANGUAGES.

ROM.

ORDINARY DIALECT.

SPECIMEN II.

(Dr. F. Graham Bell.)

NORTHWEST PARMAN.

Mhaet	da	ptc	laga	jette	thiyyt :	ekki	gē
Our	two	adults	going-along	going	were :	one	village
manappā	gab :	ekki	kaḡḡa	plei	dehli	manḡḡā :	uḡ
to-keep	went :	one	female-Jeff	from	with	were-washed :	by her
nahī	dinā :	ah	ḡat	ḡab,	u-ki	dehli	lehā
not	were-given :	they	going	went,	her-of	with	blood
ḡat.	Ua	kaḡḡa	dehli	hi	dehli	lehā	lehā
went.	By-that	female-Jeff	were-were	that	with	blood	becoming
ḡat :	uh	lehā	mager	daḡi.	Uḡē	lehā,	'ja
went :	she	then	after	ran.	By-then	it-was-went,	'ḡa
kaḡḡa,	then	dehli	uḡ	ḡarh	lehā	ḡaḡḡ.	Uḡ
little-one,	they	with	that-very	way	becoming	will-go.	She
ḡarh	ti	ti	dehli,	ti	dehli	uḡ	ḡarh
have	come	and	one,	and	with	that-very	way
ḡat	thiyyt.						becoming
ḡarh	was.						

Uḡi	da	ptc	ek	karināt	ki :	ekki
By-then-very	two	adults	one	minute	were-done :	by-one
arha	sūthi	ḡyā	ḡat,	lehā	u-ki	riḡḡḡ
allow	with	grace	were-dug-up,	then	it	having-washed
lehā	uḡ	deḡḡa-ḡa	lehā	ki.	'mal	ḡat,
then	by-him	either-to	it-was-went	that,	'by-one	were-dug-up,
u-ki	lehā	were-ḡat	kar.	lehā	uḡ	kaḡḡi
it	again	alive	made.	Then	by-him	done
ti	lethli	ḡarḡḡ	kaḡḡa	ḡaḡḡ,	'ja	kaḡḡa,
and	hand	having-went	to-ay	ḡarḡ,	'go	little-one,
ja :	'lehā	uh	ḡarḡ	ḡat	ti	were-ḡat
ḡa :	then	it	running	went	and	alive
uḡ	dehli	ḡat-ḡa	uḡ	kaḡḡi	ḡarḡ	ti
flow	two	adults-of	were	kaḡḡi	ḡarḡ	and
ḡarḡ	ḡarḡ	kaḡḡi-ḡa	uḡ	thiyyt.		
kaḡḡi	ḡarḡ	kaḡḡi-ḡa	mother's-brother	went.		

FREE TRANSLATION OF THE FOREGOING.

Two of our saints were going along. They went to a village to beg and asked a female Juggi for milk, but she did not give it. When they went away, her milk was transformed into blood. Seeing that the milk had been changed to blood, the Juggi woman ran after them. They said to her, 'go home, little one, thy milk will be as before.' When she came home and saw it, then the milk had become as it used to be.

These two saints did a miracle. One of them dug up an iguana with his elbow, cooked it, and ate it. Then he said to the other one, 'I have dug it up, and now thou restore it to life.' Then he put the bones together, waved his hand and said, 'go, little one, run away.' Then it ran away and became alive again. The names of these two saints were Khalid Bhagat and Mahatg, and Khalid Bhagat was Mahatg's maternal uncle.

The dialect spoken by the Sîns of the United Provinces is not so well known. Specimens have been received from Sahasganj and Kheri. They seem to show that the Sîns speak the same language as their neighbours. They are much less numerous than in the Panjab, and conditions are not favourable for preserving a strange dialect. It will be sufficient to give a short specimen, removed from Kheri, as an illustration of the speech of the Sîns, or Sîlîps, as they are here called, of the United Provinces. It is practically Hindustani. It is, of course, likely enough that other Sîlîps speak a dialect more closely related to that illustrated in the preceding pages.

[No. 11.]

GIPSY LANGUAGES.

SINHAL.

ORDINARY DIALECT.

DERIVATIVE KANNAI.

list- <i>coll</i>	həyē	həyē	pəṛ	thē	De	rupā	
Winter-in	cows	cows	leading	were.	Yes	response	
chəpəyē- <i>at</i>	uḷḷē	thē	Ham-pə	uḷḷē	uḷḷē	Ham-kē	
sub-inspector- <i>at</i>	demanded	were	U-on	were-found	not.	It	
pukar- <i>ing</i>	Mirā	paḷḷē	dye.	Wahē	lāḷ		
having- <i>acted</i>	Marat	having-remained-to-remain	were-given.	There	imprisoned		
kar	dye.	ḷāḷ	hē	gāḷ	Phir	Sāḷḷap- <i>to</i>	
making	were-given.	acquitted	becoming	went.	Then	Sāḷḷap- <i>to</i>	
bhēj	dye.	Sāḷḷap- <i>coll</i>	ohē	hama	uḷḷē	Sāḷḷap- <i>coll</i>	
sending	were-given.	Sāḷḷap- <i>in</i>	four	years	remained.	Sāḷḷap- <i>in</i>	
maḷj	are	riḷḷā	kaḷḷē	thē	Ham- <i>to</i>	maḷḷ- <i>at</i>	yeh
maḷjē	and	also <i>flute</i>	hammering	were.	U- <i>by</i>	Maḷḷ- <i>to</i>	āḷ
lāḷ	hi.	'ham-kē	ik	arj.	yahē- <i>at</i>	likh	āḷ
was-and	that.	'was	one	petition.	here-from	writing	give
hi	hama	yē- <i>at</i>	are	jagah	hama	jaḷ.	Larē- <i>at</i>
that	we	here-from	other	place	settled	may-go.	Love- <i>by</i>
yeh	hama	dye.	hi.	'yē- <i>at</i>	uḷḷē- <i>at</i>	hāp- <i>at</i>	
this	order	were-given	that.	'here-from	having-gone-out	forced- <i>to</i>	
hama	jaḷ.	Ham	hāp- <i>at</i>	hē	are	hāp- <i>at</i>	ik
settled	may-go.	He	forever- <i>at</i>	came	and	far- <i>from</i>	one
maḷḷ- <i>at</i>	riḷḷāḷ	hē- <i>kar</i>	appē	hāḷ- <i>to</i>	uḷḷē- <i>to</i>	gāḷ.	
mouth- <i>of</i>	house	having-taken	one	was- <i>to</i>	'meeting-for	went.	

FREE TRANSLATION OF THE FOREGOING.

In the winter I had been leading cattle. The sub-inspector demanded ten rupees from me, and as I had not got them I was seized and sent to Marat, where I was put in prison. Afterwards I was released and sent to Sāḷḷap, where I remained for four years, beating *maḷjē* and *Ram* roots (for basket work). I said to the Marat, 'I have a petition. Write that I may be settled in some other place.' The lord gave order that I might go thence and be settled in the jungle. I came to the jungle, and there I took one Maḷḷ's leave and went to see my son.

The specimens printed above illustrate the ordinary dialect of the Sîna, especially that spoken in Northern Panjab. As we have seen it mainly agrees with Panjabî in phonology, while its inflectional forms are intermediate between that language and Hindîkistî; some of the case suffixes being identical with those used in the latter form of speech. I have already mentioned that this partial agreement with Hindîkistî can very well be a consequence of the migratory life of the Sîna. At present most of them live in Government Reservations and in circumstances which are not favourable for the preservation of the purity of their dialect.

Criminal Sîna.

Formerly their condition was different. In the words of Abûl Ghâfir, 'they are professional thieves and very lewde.' In order to be able to converse with each other without being understood by outsiders, they have, like other criminal tribes, in addition to their real dialect, devised a criminal variation, an argot or 'thieves' Latin' which they themselves call *Pirai*, *Purain*.

This is not, however, a different dialect, but identical with the common speech in phonology and grammar. Moreover, it is not known to all Sîna, young children being unacquainted with it. It is based on the ordinary dialect and consists in changing individual words so as to make them unrecognisable. As in the case of European argot, it contains a number of peculiar words, probably picked up from various sources, most of which cannot so far be satisfactorily explained. Dr. Bailey has published a long list of them. Many of them are well-known Arjan words. Others such as *âkhar*, cock, are onomatopœia. Several are based on some metaphor, as is often the case in European argot. Compare *pûl*, poison used for putting into the feed of cultivators' cattle, *âf pûl*; *chardast*, advocate, *âf. harkaman*; *âharâ*, lower part of leg, *âf. hoof*. Some words are also apparently borrowed from other languages; thus, *âmirâ*, woman, wife, might be compared with Sharpa *parai*; *and*, village, with Kanemba *naipa*, country, Oodjî *nâr*, village; *laili*, night, with Assûkî *laila*. The greatest portion of the vocabulary of Criminal Sîna, however, consists of common words changed or disguised in various ways.

The letters of a word are often transposed. Thus we find *âkharâ* instead of *âkhar*, *gud*; *âkhar* perhaps instead of *madh*, face; *âkhar* instead of *âkhar*, shoemaker; *âkharâ* instead of *âkharâ*, a certain water-carrying caste; *âf* instead of *pûl*, belly; *pûl* instead of *pûl*, back; *âkhar* instead of *âkhar*, duck, and so on.

The most common device of disguising words is, however, to add a syllable in front, and this addition often entirely suppresses the beginning of the word. Thus the ordinary Sîna word for 'ten' is *das*. By adding *âf* in front we get *âfâdas* and finally *âfâf*, both of which are used in Criminal Sîna. Similarly we find *âf. âkharâ* and *âkharâf*, hair; *pair*, *âkharâf*, *âkharâf* and *âkharâf*, foot, and so forth. The usual additions of this kind which occur in the materials at my disposal are as follows:—

â added before vowels. With a following *a* *â* becomes *âa*, *ââ*, with a following *i* *âi*; thus, *âkharâ*, Panjabî *âkhar*, eye; *âkharâ*, Panjabî *âkhar*, eye; *âkharâ* and *âkharâ*, inside; *âkharâ*, Panjabî *âkhar*, egg, in front of; *âkharâ* and *âkhar*, deer; *âkharâ*=*âkhar*, night; *âkharâ*=*âkhar*, man; *âkharâ*=*âkhar*, man.

âf is also sometimes added before vowels; thus, *âfâkharâ*=*âkhar*, night; *âfâkharâ*=*âkhar*, deer. More commonly, however, we find the syllable *âfâ* added before words

beginning with consonants; thus, *thatta*, three; *thadada*, tooth; *thadea*, tea; *thanta*, nose; *thana*, nine; *thappa*, foot; *thana*, by me; *tharjja*, Tadjjidi right, pleased. The additional syllable *th* is then often superadded to the initial syllable of the word; thus, *thanta*, an iron and wood instrument for digging, cf. Hindustani *panka*; *thara*, tea; *thar*—*ana*, nine; *thar*—*adha*, noon; *thappadama*, to come out; *thara*—*ina*, twenty; *thar*—*adha*, mouth; *thar*—*adha*, to write; *thar*—*adha*, hand.

g is apparently used in a similar way, though I have not found more than one certain instance, viz. *gappadama*, either.

ch only occurs as a substitute for *h*; thus, *chattal*—*hottal*, to shew; *chall*—*hall*, speech. It is, however, possible that it can be used instead of other initials. Thus, *chal*, water, may be for *pal*; compare Kiliya *chhal*. In Western Paliya, however, we find a similar word *chal*, water.

ch is quite common; thus, *chakka*—*akka*, ear; *chappa*—*appa*, foot; *chattara*—*hara*, woman; *chattappa* and *appa*, father; *chattara* and *thara*, brother; *chattara* and *thara*, sister. Thus *ch* often replaces the initial consonant; thus, *chall*, *chappal* and *pell*, ear; *chattal*—*hatal*, much; *chattal*—*thattal*, a *thall* man; *chattal*—*hatal*, outside; *chattal*—*hatal*, tomorrow; *chattal*—*thattal*, door; *chattal*—*hatal*, call. In all these instances the original word begins with a labial, and Dr. Bailey restricts the change to such words as begin with *h*, and that is no doubt usually the case. In the sentence received from "Gardapara and Sialkot, however, we also find forms such as *chattal*, ear; *chattal*—*hatal*, six; *chattal*, house; *chattal*, woman; *chattal*, who? *chattal*, what? *chattal*, me, and so forth.

j and *jh* are used in the same way as *ch* and *chh*; thus, *jatta*—*hata*, big; *jatta* and *chattal*—*hatal*, hungry.

gh is comparatively frequent; thus, *ghatta*—*gata*, work; *ghatta*—*hata*, near; *ghatta*—*hata*, sister; *ghatta*—*hata*, father; *ghatta*—*hata*, country. In *ghatta*, village, *gh* seems to have superseded an old *g*. *D* in *dhatta*—*hata*, to eat, is used in a similar way.

n is a common substitute for various sounds; thus, *natta*—*hata*, forty; *natta*—*hata*, theft; *natta*—*hata*, bird; *natta*—*hata*, boy; *natta*—*hata*, ticket; *natta*—*hata*, a house-breaking instrument; *natta*—*hata*, son; *natta*—*hata*, five; *natta*—*hata*, parked, road; *natta*—*hata*, sold, all; *natta*—*hata*, foot; *natta*—*hata*, toban; *natta*—*hata*, belly; *natta*—*hata*, lump of grain; *natta*—*hata*, right; *natta*—*hata*, passing, tea; *natta*—*hata*, night; *natta*—*hata*, city; *natta* or *natta*—*hata*, sun; *natta*—*hata*, with.

ai is often substituted for aspirated letters and for *s*; thus, *ai*—*hata*, six; *ai*—*hata*, horse; *ai*—*hata*, green; *ai*—*hata*, right; *ai*—*hata*, third, police station; *ai*—*hata*, brass vessel; *ai*—*hata*, shore; *ai*—*hata*, seven; *ai*—*hata*, eye, head; *ai*—*hata*, learn; *ai*—*hata*, head, and so forth.

y does not seem to be much used in this way. I have found it in *yatta*—*hata*, to have sexual intercourse with, and perhaps in *yatta*, fire; *yatta*, oil, etc.

h is often prefixed to words beginning with vowels, thus, *hān-māh*, this; *hān-mān*, new; *hāp-hān*, there; *hān-mān*, and; *hān-māh*, one. Before consonants we find *hā*; thus, *hāp-hān*, green; *hān-mān*, open. In *hān-māh*, stick, we have a double prefix *hān*. In other cases *h* replaces an initial consonant; thus, *hān-māh*, boy; *hān-māh*, silver; *hān-mān*, gold; *hān-mān*, water-carrier; *hāp-hān-māh*, male buffalo; *hān-mān*, house-breaking; *hān-māh*, gold; *hāp-hān-mān*, golden; *hān-māh*, Hindu, etc.

r and *rh*, finally, are often substituted for *h*, *hā*, respectively; thus, *rāp-hān-māh*, saddle; *rāp-hān*, cat; *rān-māh*, furnace; *rāp-hān-māh*, boy; *rān-māh* or *rān-mān*, God; *rāp-hān*, angry; *rāp-hān-māh*, service; *rān-māh*, field; *rān-mān*, bed, and so forth.

It will be seen from the examples quoted that one and the same word often occurs in many variously disguised forms. Thus we find *hāp-hān*, *hāp-hān*, *hān* and *hān*, but; *hāp-hān*, *hāp-hān* and *hāp-hān*, father; *hāp-hān*, *hān* and *hān*, grain, and so on. There is not, so far as we can see, any principle according to which one or the other form is chosen. The use of different letters in order to make a word unrecognizable is, so far as can be ascertained, absolutely arbitrary, and it is impossible to detect any rules regulating the choice between them.

Another way of disguising words is by adding consonants after them. Such additions are:—

h is added, to speak; cf. *hān-māh*, speech. A *hā* has apparently been inserted in the middle of a word in *hān-māh*, being met with.

g is common after *r* in several prepositional forms; thus, *rāp-hān*, my; *rāp-hān*, thy; *hāp-hān*, which. It is further added after verbs such as *hāp-hān-māh*, tell; *hāp-hān-māh*, remain; *gāp-hān*, to go; *gāp-hān*, of. *gāp-hān*, want. It also occurs in several strong instances such as *hāp-hān*, over; *hāp-hān*, all, anyone; *hāp-hān*, four; *hāp-hān-māh*, appeal; *hāp-hān-māh*, the command, and so forth.

h is added in *hāp-hān-māh*, name; *hāp-hān-māh*, far; *hāp-hān-māh*, father.

t occurs in forms such as *hāp-hān*, father; *hāp-hān*, brother; *hāp-hān*, mother; and a double addition *hān* is used in *hāp-hān-māh*, just, happy.

p is added after vocalic bases; thus, *hāp-hān*, to give; *hāp-hān*, to take; *hāp-hān*, to become. Similarly *hāp-hān*, not. The use of an added *h* is more doubtful. I have noted *hāp-hān-māh*, begin; and in *hāp-hān-māh*, goat, *h* seems to have superseded *g* in the middle of a word.

r is added in words such as *hāp-hān*, two; *hāp-hān*, three. In *hāp-hān*, go; *hāp-hān*, come, *h* has been added after the base.

More sporadic interchange of consonants can be observed in forms such as *hāp-hān-māh*, father; cf. *hāp-hān-māh*, boy; *hāp-hān-māh*, one, etc.

Abbreviated forms also occur; such are *hāp-hān*, the dark half of a month; *hāp-hān*, to open; *hāp-hān*, paper, tablet.

The preceding examples will have shown that also the vowels are occasionally changed. Thus, *a* and *ā* become *u*, *o* and *ā*, respectively, when a *h* is prefixed; compare *hāp-hān*, before; *hāp-hān*, man. When a *p* is added *a* and *ā* often become *u*; thus, *hāp-hān*, to tell; *hāp-hān*, want; *hāp-hān*, four. Compare also *hāp-hān*, brother;

[illegible]

None of these changes affects the consonants of the dialect. The inflectional forms remain the same. The individual words alone are changed. Thus many of the pronouns appear in a new shape; compare *ikamál* and *waí*, by me; *ikaméda*, *ikamépta*, *waípta* and *waída*, my, and so on. The present tense of the verb substantiv is *waípta*, *waípa*, *waípa*, and so forth, or *waípa* throughout; "I went" is *gaípta* or *waída* and so forth.

It follows from what has already been said that the Criminal Slang is not a separate dialect, and that the individual words have no fixed forms. Ordinary words are of course used to a great extent, and the degree in which they are disguised, and the manner of disguising, differ. The specimens which follow will give a good idea of this aspect. The first two have been placed at my disposal by Dr. Gudmund Fackey, the chief authority on Slang. The third has been received from Gustavus, the Standard List of Words and Sentences in ordinary and criminal Slang, for which I am likewise indebted to the kindness of Dr. Fackey, will be found on pp. 178B.

kharjō kharjō lagga. Bap bapto-gā khvith dāya, 'manāhi
 planned to-make began. By-the father-to answer was-given, 'saying
 bap, khina manā-gi vāgi khavith kula bap, tō kadh vāgi khavith
 'take, so-many years-of thy service doing am, and ever thy saying
 mahi vāgi; tō tū kadh bēh chāhāgi mahi dāgi. ki
 not was-broken; and by-the ever was good not was-given, that
 bhagvā kharjō mātā mahi kadh; jād vāgi mā, bhik mah
 was friends with merry was-made; when thy this boy came
 jē vāgi bhavāi bhavāi kharjō kharjō dāya. tū bhavāi
 by-when thy property broke among was-given, by-the him-of
 Bāp vāgi bhavāi kharjō kharjō kharjō. Bap bhavāi kharjō,
 for-the-when jād mahi kharjō kharjō was-made.' By-the him-to of-was-made,
 'tū mahi vāgi mahi mahi; jād vāgi mahi, vāgi bap. Pā
 'then always my side art; what mine is, thine is. But
 vāgi kharjō tō mah bapāi chāhāi dāgi; kyā, vāgi mā
 movements to-make and happy to-be proper was; vāgi, thy this
 bhavāi bap vāgi vāgi dāgi, bhavāi jād bhavāi; bhavāi vāgi
 brother having-died gone was, was living jād; last gone
 kharjō, bhavāi kharjō bhavāi.'
 was, was finding jād.'

[No. 20.]

GIPSY LANGUAGES.

LIST.

CRIMINAL VARIATION.

SPECIMEN II.

(Dr. T. Graham Bailey.)

Mhārgē dhor pā mēk jante thēyyē. Bāki mēd
 Our two sons going-along going were. Our village
 dhārgēbh gaṇh. Bāki khāṭh mēk khāṭhākh dhārgēbh.
 to-day went. Our female-father from with was-when.
 Dāg mēd² dāpā. Bāh mēk gaṇh, hēn-kē khāṭhākh
 By-the and was-gone. They going-away went, her-of with
 khāṭhākh hēyī gaṇh. Dāg khāṭh mēkhākh hēh khāṭhākh
 blood becoming went. By-the female-father it-was-when that with
 khāṭhākh hēyī gaṇh, bāh kē mēkhākh hēyī. Dāpā kēhṭhā,
 blood becoming went, she then after ran. By-then it-was-when,
 'bēh, jūnē, tēgh khāṭhākh bāh nārākh hēyī jūnēgh.' Bāh khāṭhā
 'girl, go, thy with that-very way becoming will-go.' She hōm
 went to mēkhākh, to khāṭhākh bāh nārākh hēyī gaṇh thēyyē.
 went and it-was-when, and with that-very way becoming gone was.
 Dāpā dhor pēd² bēh bēkh hōmākh kēh. Bāki
 These-very two by-sons by-then our miracle was-done. By-our
 arkh mēkhākh dāpā mēkh. Bāh bēn-kē khāṭhākh
 after with ignorance was-dug-up. Then it having-ruined
 dāpā. Bāh bēn mēkhākh kēhṭhākh bāh, 'māh mēkh.
 it-was-when. Then by-then after-to it-was-when that, 'by-me was-dug-up,
 bēh bēn-kē bāh nārākh kēh.' Bāh bēn kēhṭhākh mēkhākh
 then this again after made.' Then by-then hōmē together
 kēhṭhākh to khāṭhākh mēkhākh kēhṭhākh hēpā, 'jūnē khāṭhākhā,
 were-made, and had having-ruined to-very began, 'go little-one,
 hēyī jūnē.' Bāh bāh hēyī gaṇh to nārākh hēyī
 running go.' Then it running went and after becoming
 gaṇh. Th bēn dāpā pēd²-go mēkhākh Bāhākh Dāpākh to
 went. And those two mēkhākh mēkhākh Bāhākh Dāpākh and
 Māhāgh thēyyē, to Bāhākh Dāpākh Māhāghākh dāpākh thēyyē.
 Māhāgh were, and Bāhākh Dāpākh Māhāghākh mēkhākh's-brother was.

² For a few instances of this-suffix, see above, p. 53.

ki sangh tēgi chābāthā mikhāi baṅḡ. Māng kūtpat rāḡ
 that we fly on our way-call. He was around
 thārichā bak khānīr chānīrī lapp. To kūtpat lapp
 among our hand-bearer carrying take. Then was father
 rāi khānīr chāpā. Oh aṅ dāpā thā, khāpāpā-kā khānīrī-kā
 our walking seat. He got for-^{off} me, father-to having-^{was}
 khānīrī sāk, hār dāpā-kā chāpā-kā thāi hār lapp hār
 companion came, and having-^{was} seat-of with applying took and
 thāchānīr. Nīkī-sā hā-kā kūtā, 'rā hā, nāi tēgi
 hand. Him-by him-to it-was-said, 'O father, by-me fly
 or chānīr-kā dāpā kūtā. Is khānīrī-kā khānīrī khānīrī
 and dead-of is was-done. This sorrowful not was
 tēgi hāi chānīrī kūtā. Phāpāpā kūtpat khānīrī-kā
 fly on me they-may-call. By-the-father was servant-to
 kūtā pā, 'kōchāthā dāpā lapp nār hār bā-kā dīrā,
 it-was-said that, 'good clothes taking come and that-on put-^{was},
 hār kūtā wīchā thāp chāpā khāpā dīrā dāpā, hār hār
 and hand on ring on-foot shoe putting give, and on
 khānīrī, or that kūtā, pā khānīrī chābāthā lapp
 calling and carry let-make, that up on having-^{did}
 gūtā, khāpāi wāi; gūtāgi gūtā dī, khāi khāi wāi.' Hā
 now, dīrā fāi; that good was, was found fāi. Now
 bā rāi kūtā lapp.
 they carry to-make began.

Jāi chābāthā chāi wīchā thā Jāi khāi thāi nār
 fly by field in was. When house was come
 rāchā-kā khānīrī-kā dāpā chāi Khāi khānīrī-kā
 sleeping-of dancing-of seat was-^{was}. Then servant-to
 chānīrī-kā nīkīrī, 'hā chāi hōt rāṅḡ?' Hā-kā
 having-called it-was-said, 'this what becoming is?' Him-by
 kūtā, 'tēgi khāi nār, hār dāpā hāpā-kā kūtā dāpā pā
 it-was-said, 'thy brother came, and thy father-by first was-given that
 khāpā-kā khānīrī wāi.' Hā-kā thāpā hōt-kā khānīrī
 safe-and-sound being-not fāi. Him-by carry becoming not
 khānīrī pā, 'khāi wāi.' Hā-kā hāpā-kā chābāthā sāk
 asked that, 'house I-may-go.' He father-by outside having-came
 hā-kā khānīrī. Hā-kā hāpā-kā khāpā dāpā dāi
 him-to was-entrained. Him-by father-to answer having-given was-given,
 'khānīrī, bāi nīkī tēgi thāpā kūtā rāi, hār khānīrī
 'are, so-many years thy service doing remain, and thy

kharāṅga-ke kharāṅga kharāṅgi mākhāṅgi. For kharāṅgi māt khar
order ever not was-transferred. But by-order ever one
 chāṅga-ke chāṅga kharāṅgi dāṅgi ki āṅga kharāṅgi nāṅgi rāṅgi
the-part-of did not was-given that one friends with marry
 kharāṅgi. Baur jai kharāṅgi nāṅgi chāṅga-ke nāṅgi kharāṅgi kharāṅgi
was-made. And when by this son some when-by by
 kharāṅgi dāṅga-ke kharāṅgi kharāṅgi, kharāṅgi kharāṅgi kharāṅgi kharāṅgi
property kharāṅgi among was-made, by-the kin-of for-the-sale found
 kharāṅgi. Baur-ke kharāṅgi, 'ki chāṅga-ke, kharāṅgi nāṅgi nāṅgi
was-made.' Him-by it-was-said, 'O son, then my son
 chāṅga-ke kharāṅgi, Baur jai kharāṅgi. hai, ki nāṅgi hai. For
always art, and what when is, the thing-of is. But
 kharāṅgi kharāṅgi kharāṅgi kharāṅgi, ki nāṅgi kharāṅgi kharāṅgi
marry to-make proper is, why, this by brother having-died
 kharāṅgi, kharāṅgi kharāṅgi ; (kharāṅgi kharāṅgi, Baur kharāṅgi kharāṅgi.
went, alive fell ; lost went, and being-found full.'

KOLHATI.

The Kolhatis are a tribe of rope-dancers and tumblers in Bombay, Basse and the Hyderabad State. They are said to take their name from *Kolhat*, the lances on which they perform. The corresponding Kannara form of the name, however, is *Kollatipa*, which is a compound of *kol*-bat, a stick, a rod, and *appa*, a player. In the Bombay Presidency they are also called *Pomhari* or *Pomkhari*, which word must have something to do with *Pon*, the name of another Gipsy tribe. According to Mr. Balfour they call themselves *Shatti*; compare *Shatti*, the name used by Shis to indicate a man of their tribe.

In the Bombay Presidency the Kolhatis are also makers of the small buffalo-horn potties which are used with cart ropes in fastening loads. They also make hide combs and gunpowder flasks. When a girl comes of age, she is called to choose between marriage and prostitution. If, with her parents' consent, she wishes to lead a married life, she is well taken care of and carefully watched. If she chooses to be a tumbler and a prostitute, she is taken before the caste council, a feast is given, and with the consent of the council she is declared a prostitute. The prostitutes are not allowed to eat with other Kolhatis, except with their own children. Still, when they grow old, their caste-fellows support them.¹ According to Major Guntherpe,² the Kolhatis of the Deccan 'belong to the great Shanyu family of robbers and claim their descent from Mallanur, the brother of Shivanul. There are two tribes, Dukar Kolhatis and Kam or Pm Kolhatis. The former are a non-wandering criminal tribe, whereas the latter are a non-wandering criminal class. Deprived in woods, the males of both tribes subsist to a great extent on the prostitution of some of their females, though in it is said to the credit of the former that they are not so bad as the latter. They labour for themselves by cultivating land, by taking service as village watchmen, or by hiring themselves to villages to destroy that pest of Indian farmers, the wild dog, and above all they are professional robbers. Kam Kolhatis, on the other hand, are a lazy, good-for-nothing class of men, who, beyond making a few combs and shetties of bone, will set their hands to no class of labour, but subsist mainly by the financial pursuits of their women.'

At the last Census of 1911 Kolhatis were returned only from the Hyderabad State where they were said to be 1,163 in number. The returns of the Census of 1901 were much fuller, and were as follows:—

Bombay Presidency—

Bombay Town	123
Thana	70
Ahmednagar	900
Elanahol	436
Beach	303
Pune	304
Solapur	304
Sholapur	167
Carried over	2,518

¹ Bombay Quarterly, vii, 1891.² Bombay Quarterly, vi, 1890.³ Criminal Tribes, 618.

Content Proforma—

Chanda	53	50
Total		103

Authority.

A Kôhlii vocabulary has been published in the following work:—

BARNES, HENRY.—On the Migratory Tribes of Burma in Central India. *Journal of the Asiatic Society of Bengal*, Vol. xiii, Part I, 1884, pp. 1 and 8. Note on the "Khakhs" on p. 12, vocabulary, pp. 17 and 1.

Mr. Balfour states that the names of the tribe are Khakhs, Dohm or Kôhlii.

Notes. Khakhs is identical with the Sîl word *khakhs*, a Sîl man.

The corresponding Kôhlii feminine *khakhs mame* means 'wife' and is identical with Sîl *khakhs*, a Sîl woman. It is tempting to infer a closer relationship between Kôhlii and Sîl from this, and indeed, an examination of Kôhlii shows that it is a dialect of the same kind as Sîl and connected forms of speech. With regard to phonology we may here note the frequency with which consonants are doubled, while the preceding vowel often is long or half long; thus, *khakhs*, man; *khakhs*, keep; *khakhs*, house; *khakhs*, broad; *khakhs*, having science; *khakhs*, having taken out; *khakhs*, seven; *khakhs*, were bound; *khakhs*, ear; *khakhs*, mouth; *khakhs*, much. Other phonological features are of less significance. Such are the occasional change of *kh* to *h* in the Kôhlii specimens; complete *khakhs*, spent; the change of *j* to *p* in *khakhs*, a common occurrence in the current *khakhs* of the district; compare *khakhs*, feminine; *khakhs*, on account of. The interchange of hard and soft sounds in words such as *khakhs*, from *khakhs*, having taken out, but *khakhs*, draw, in the *khakhs* specimens may also prove of interest.

The inflectional system is mainly the same as in *khakhs*. We may note the frequent *s*-termination of the oblique form of masculine nouns ending in *kh* or a consonant, and of feminines, an important point of agreement with Sîl; compare *khakhs*, in the field; *khakhs*, near the accused; *khakhs*, by the wife. In *khakhs* we find the *khakhs* termination *s* in forms such as *khakhs*, fathers; *khakhs*, from in the house; *khakhs*, in court.

The case terminations are broadly the same as in *khakhs*, viz.:—case of the agent *khakhs*; dative *khakhs*; ablative *khakhs*; genitive *khakhs*, *khakhs*, *khakhs*; locative *khakhs*.

With regard to pronouns we may note *khakhs*, I; *khakhs*, we, in *khakhs*. In *khakhs*, *khakhs* and *khakhs*, we find *khakhs*, I; compare *khakhs*. In *khakhs* we also find the form *khakhs*, to me, which was also used in the *khakhs* of the same neighbourhood. Note also forms such as *khakhs*, then, in *khakhs*, which seemed as if *khakhs*.

The conjugation of verbs is mainly the same as in *khakhs* and Sîl. In the *khakhs* specimens forms such as *khakhs*, will, are translated as past tenses. In the list of words, however, we find *khakhs*, I shall be; compare the Sîl future *khakhs*. The future of *khakhs*, to beat, is stated to be *khakhs* throughout all persons and numbers in *khakhs*. In *khakhs* we find future forms such as *khakhs*, I shall go; *khakhs*, I shall say.

The general character of Kôhlii will be seen from the beginning of a version of the *khakhs* which follows. It has been forwarded from *khakhs*.

[No. 23.]

GIPSY LANGUAGES.

KOLHÁTI.

SPECIMEN II.

DORMICE GRAMMA.

Eika ašaiya-ku da ašat lajot thiya, ek chhōri an ek ašat.
One man-to two small children were, one boy and one girl.
 Chhōri thiya, wē mawī-mē lajē bhāgh thiya, chhōri viś-ah thiya.
Boy was, he face-m very handsome was, girl common was.
 Eika dīn wē dā-janē chhōri aint-kē lajē khōlē thiya. Chhōri
One day then two-people children place-of were playing were Boy
 ašaiya-ku bōlī. 'aya, yē aint-mē dikka khōlē nikki kīn dīri
girl-to says, 'O, this place-to we well good who is-appearing
 kī.' Chhōriya-ku wē nikki nakt lajē. Tākō mawjhi
was.' Girl-to that good not appeared, Her-to it-was-thought
 kī in-mē yē āpiya-ku hāwāt-ku bōlī. Pichhē anē
that this-by this herself knowing-for was-said. Afterwards her-by
 hāpp-kē aji: bhāgya-kē gāhāt bōlī. Wō bōlī, 'hāpp,
father-of now brother-of complaints were-said. She said, 'father,
 kōyā-mē khām dikkī khakkī pān, yē bhāy-kē kām; an-ye
place-in face seeing satisfaction is-put, this woman-of work; that-in
 ašaiya-mē nām ghāhāt ašī.' Hāpp-ke dī-janē-kē pān-ē pānē
man-by mind is-to-put not.' Father-by both breast-to sleeping
 an-kē khakkī thiya. Wō bōlī, 'chhōri-mē, tūn lōhā an-kī.
her-to satisfaction were-made. He said, 'children, you fight not-should.
 Aji-ē tūn dī-janē-kē aint-mē aint-mē dikkāt jī.
To-day-from you both-two day-in place-in seeing go.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a son and a daughter. The boy was very good looking, the girl was of indifferent beauty. One day the two children were playing near the looking-glass. The boy said to the girl, 'come, let us look in the glass to see who is the prettiest.' This did not please the girl. She thought that he did it in order to humiliate her. Then she went to her father and complained of the boy. She said, 'to derive pleasure from looking at one's face in a glass is the business of women; a man should not put his mind on such things.' The father slept both to his bosom, scolded her and said, 'children, don't quarrel. I should like both of you to look into the glass every day.'

The word *shpat-mat*, in the gloss, in the Chanda specimen, where a *t* has been added in front of the word *shat-mat*, concludes as of various methods

of disguising words in Orinical dialect and similar argots.

The specimens received from Akole show that the Khatkha know the use of an artificial language of the same kind. There are in the first place some peculiar words such as *haji*, woman; *Abhaji*, house; *hama*, mouth, face; *chhal*, water; *jamai*, land; *darai*, fall; *shaj*, head; *ham*, eyes; *shikhal*, oil; *datia*, salt; *dhaj*, a Mohar (lik. a large, hard, person); *shatima*, wife; *haji*, women, and so on. Common words are moreover disguised in various ways, as in other argots.

A consonant is often prefixed or substituted for the initial. Consonants are used in this way in words such as *haji*—*haji*, wife, child; *shikhal*—*shikhal*, eye; *shatma*—*shatma*, man; *shat*—*shat*, hand; *shaj*—*shaj*, child; *shamkha*—*shamkha*, moon; *shamgha*—*shamgha*, year; *shamur*—*shamur*, age; *shatma*—*shatma*, deer, and so forth. It should be noted that after *A*, *sh*, an *o*-sound is often captured by an *a*-sound, just as in the case in *shat*.

As in *shat* and similar argots a pointed *i* is often used as a substitute for a *h* initial. Thus, *chaj*—*chaj*, big; *chhat*—*chhat*, devil; *chaj*—*chaj*, boy; *chhat*—*chhat*, much.

T and *th* are prefixed in words such as *thamai*, property; *thamur*, to die; *thamai*, a dog.

Of dentals we find *t* in *thai*, three, and *dh* in *dhai*, two. Moreover *s* is a common substitute; thus, *shamkhal*, moon; *shaj*—*shaj*, fear; *shaj*—*shaj*, chief; *shaj*—*shaj*, snake; *shaj*—*shaj*, tongue; *shaj*—*shaj*, tooth; *sham*—*sham*, other; *shaj*—*shaj*, belly; *sham* *gha*, two; *shaj*—*shaj*, goat; *shaj*—*shaj*, for the sake of. This *s* is sometimes aspirated, when it has been substituted for an aspirate or *s*; thus, *shaj*—*shaj*, field; *shaj*—*shaj*, tree; *shaj*—*shaj*, before; *shaj*—*shaj*, man.

B is prefixed in words such as *bai*, one; *bai*, him; *shaj*—*shaj*, from here. It replaces an *h* initial in words such as *shaj*—*shaj*, boy; *shamgha*—*shamgha*, shepherd; *sham*—*sham*, gold.

h is apparently only used instead of an initial guttural; thus, *shaj*, whom? *shaj*, how much? *sham*—*sham*, ear; *shaj*—*shaj*, now; *shamgha*, village; *shaj*—*shaj*, well; *shaj*—*shaj*, house; *shaj*—*shaj*, part.

Sometimes also words are disguised by means of additions at the end. Thus *gh* has been added in *ghaj*, went; *shaj*, stayed; a pointed *h* has been suffixed in *shat*, sister; *shamkhal*, small; *shamkhal*, name; *shaj*, in, via. Other additions are *h* in *shaj*, father; *sham*, brother; *p* in *shaj*, give; *shaj*, take; *s* in *shaj*, two; *s* in *shaj*, seven; *s* and *sh* in *shaj*, go; *shaj*, come, and so forth.

Further details will be ascertained by studying the specimens which follow. The first is the beginning of a version of the Parable; the second is the deposition of a witness. The Standard List of Words and Sentences will be found on pp. 1798.

hi.	Ap-at	ōra	chōra	koōra-ko	hi	kyōk	chōk
to.	From-from	thy	see	saying-of	I	worthy	not
Namata	happy-at	kyōkō	nakra-ku	kyōk,		'thou art	happy
Kat	father-by	see	namata-to	it was said,		'good	deed
hi	was-ku	chōkō ;	chōkō	was-ku	kyōkō-at	kyōkō	we
having-taken	him-to	put ;	and	he	hand-on	ring	and
gittō-at	just-at	chōkō.	Jab	apen	chōk	see	having.
foot-on	down	put.	Then	we	having-taken	carry	shot-made.
Kōra	yo	chōkō	chōkō	and	gōkō	chōkō	to
Because	this	my	see	having-died	put	was,	he
just	here ;	at	just	chōkō	chōkō	to	chōkō.
Being	because ;	he	not	remains	was,	he	was/and.
to	harikō	chōkō	chōkō				
they	married	making	was.				

Bu-par-aí khágg-té ággat-ák Sháram wé ítháá hā áyí.
That-on-from house-of neighbour Sháram and ítháá there came
 ítté-mé méé khákháya-mé áwá háyí, ákhā khágg-té náthá-áí
This-much-is my wife-by lamp was-lighted, and house-of inside-of
 náthá-áí gághá, wé upé ja ítté ítháá wé náthá
chair were-taken-off, and above which persons were-written there inside
 áyí. íthá mé-ku khákhá ja áyí; jhā ís áráyá-áí
came. Then much much strength came; then this accused man
 átháyí, ís pāth kháma náthá. Vá kháma thāp jhā
it-was-yes, then for better came-out. Then better three ropes
 khákhá-áí hā. Té méé hā, khákháya-áí gághá-mé náthá. Ó
words-of are. They nine are, wife-of cloth-hand-in are. That
 gághá khákháya-áítté wágháya-áí thāyí. ís-áí áwá méé
hand grinding-stone-near-of far-pile-near was. This-of excepting other
 náí gághá náí. Há-mé thāí-mé hā-áí khákhá khákhá, ákhā
properly some not. It-by three-by him-of hands were-bound, and
 hághā páthá-áí hághá ís gághá wé hāí khákhá páthá-áí
at-once Páthá-of near having-taken was, and happened around Páthá-in
 náí. Bu-par-aí páthá-mé khákhá-áí wé ákhá-áí áítté-mé
was-told. That-on-from Páthá-by watchman-of not watch-of outside-of
 ághá-áí áyí, ákhā náthá-áí pāth pāth thāma Dítté-áítté-áí
the-accused-to was-gone, and morning-of time police station Dítté-áítté-áí
 páthá-áí. Ághá ís áítté-áí hā, hā-áí náthá-áí áyí hā, jhā
he-was-not The-accused which village-of is, he some what is, the
 mé-ku náítté náí, hā-mé á hākhā nátté-áí náí. Dítté hághá-áí
me-to know not, because he our village-of not. Lamp lighting-of
 náítté nátté nághá-páthá-áí hághá ághá. Ítté-mé á ághá
in-order me-by watch-man-of ághá was-called. This-much-is that accused
 náthá-áí khákhá ákhā. Bu-méé mé-ku áwá hághá
hole-of near appeared. That-on-account-of me-to lamp lamp-lighted
 áyí náí. Ítté-áí páthá khákhá-mé-áí khákhá-áí náthá-mé-áí jhā
came out. Wall-of broken hole-in-from man-to difficulty-in-from to-go
 áwá áwá. Khákhá-mé hāwá khákhá ja khákhá khákhá-áí
to-come came. Court-in become well which well-by well-to hole
 páthá, á mé-ku khákhá-áí náthá-áí khákhá-mé náthá.
 mé-ághá, ághá nátté náí-áí náí-áí khákhá-áí mé-ághá.

FREE TRANSLATION OF THE FOREGOING.

I, Mera, son of Hari, a Kolhaji by caste, aged thirty, a resident of Kandli, state on oath that, about a fortnight ago, on a Friday night, I and my wife and two children were sleeping in the house. At midnight my wife roused me and said, 'there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that somebody must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very moment began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ah thief, where are you off to?' Then there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours Kiridin and Ishchi came. In the meantime my wife lighted a lamp and unchained the door from within, and the persons just noted stepped into the house. Then I felt much strength. When the accused was searched two pieces of linnen-cloth were found on him. They are worth three rupees. They are mine and were in the hands of my wife, which was near the par-pile by the grinding stone. Nothing besides this is lost. We three bound the hands of the accused and immediately took him to the Pajil and informed him of what had happened. The Pajil gave the accused in charge of a chandidar and a mabir and in the morning sent him to the police station at Band Takli. I do not know from what village the accused is or what his name is, for he does not belong to our village. I struck a match to light the lamp, and then I saw the accused at the hole. Therefore I could not light the lamp. A man can with difficulty go in and out of the hole made in the wall. The iron spike before the Court, with which the wall was bored, was found by me in the bath-room near the hole.

classroom

The *Gilechts* are a wandering tribe of jugglers in the Belgian District. Their head-quarters are said to be at Minsj near Kollegen. They are said to have been converted to Mohammedanism about the middle of the sixteenth century, and are looked upon as belonging to the Madari sect. According to the *Beachy Gazetteer*,¹ "the men are middle-sized, sturdy, and dark or olive The women, who like the men are middle-sized, are fair, wellfeatured, and dark or olive The men are jugglers, dancers, and snake-charmers. They are hard-working, but are much given to intoxicating drinks and drugs and are poorly clad and equipped for food Except acknowledging their legs they keep no Musselman customs, and are Mohammedans in name more than name."

The name Gîrîşî or Gîrîşî is derived from *gîrîşî*, a snake-charmer. I have no information as to the number of Gîrîşîs in Bolzano.

Two specimens and a list of Standard Words and Sentences have been received from Belgium as illustrating the dialect of the Ghazis. It is a rather inconsistent form of speech, and it seems probable that some of the forms registered in the list are incorrect. Thus the future *hupnēst*, shall heat, is stated to be used in both numbers. In the specimens, however, we find *hupnēst*, let us become. This latter form most closely agrees with Eastern Rajasthani. On the whole it will be seen that Garuči is based on a mixture of Hindustani, Rajasthani and Marāṭhi. Thus the nominative of strong masculine nouns ends in *ś* in the singular as in Rajasthani and Gujarāt, though we also find *reṣṭ*, gent, as in Hindustani. The plural and the oblique have *es* in *ś* as in Hindustani; compare *hōst* (but also *hōst*), sons; *hōst-es*, in a father. The genitive ends in *ś* as in Rajasthani. Before an inflected masculine noun we also find *hī*. In the periphrastic present we find *hupē hē*, I am dying, as in Marāṭhi, Māvi, and Marwari. The past forms of the verb substantive is *chō* as in Rajguri; Marāṭhi forms are *es*, I; *hōst*, a child; the common emphatic *ah*, and so on. In addition to all these elements there is also an admixture of Dravidian. It is seen in some words such as *sipt*, here; *sipt*, there; *siṣṭ*, water; *siṣṭ*, house, village, etc. In the frequent use of adverbial and relative participles such as *hupēst*, when coming; *hōst-hōst*, coming; *hōst*, when, and so forth.

It would, however, be useless to go into further details. The mixed nature of the subject will be sufficiently apparent from the specimens.

Like other Gipsy tribes the Garoḍa try to make their speech unintelligible by using strange words or also by disguising ordinary words in various ways. Some of the unusual words found in the specimens are *ajip*, whip; *ṣāṣ*, cat; *ḥaṅṅ*, gold; *chāṣaṣ*, god; *āḥaṣ*, mare; *gharwāḥ*, belly; *ghāḥ*, slave; *gharwāḥ*, inn; *ghāḥ*, property; *gharwāḥ*, horse; *ghāḥ*, midnight; *ghāṅṅ*, a bullock's foot; *ghāḥ*, hand; *ghāḥ*, foot; *gharwāḥ*, urine; *ghāḥ*, disease; *ghāḥ*, man; *ghāḥ*, eye (cf. Tamil *kaṅṅ*); *ghāḥ*, mouth; *ghāḥ*, ball; *ghāḥ*, silver; *ghāḥ*, die; *ghāḥ*, boat; *ghāḥ*, garden; *ghāḥ*, rain; *ghāḥ*, seed; *ghāḥ*, village; *ghāḥ*, wife; *ghāḥ*, water; *ghāḥ*, back (cf.

1000

Kannoon (even): tall, health: fag, tall: tall, say: little, head (of Kannoon tale): this, all: small, give, and so on.

Ordinary words are sometimes disguised by means of a simple transposition of the letters; thus, gold, big; and perhaps top, fill. Occasionally we find anastrophe or disastrophe of ornaments; thus, playful, they went; restless, having taken; naïve, there.

In many cases a consonant has been prefixed or substituted for the initial of a word. *At* is used in this way in words such as *Atápar*, above; *Atá-át*, having arisen; *Atáydáid*, doctor. In *gáidú*, silver, *g* is similarly used instead of *at*, and in *atáid*, good, *r* for *u*.

Čh is, as in many similar examples, used instead of č in words such as *čistina*, to call *čistaj*, word, state. *Nije čisto*, bad. In *čisti*, cat, *j* has been used in a similar way, cf. *čistič*. *Đaj* is a more common substitute; compare *đakobiti*, behind; *đakobiti*—*čakiti*, longer; *đakiti*—*čakiti*, having gone; *đakopiti*, drive, scold; *đajipiti*, afternoon (cf. *do podne*), and so on. A *t* has been substituted for a *p* in *čisti*, vice. The initial *čh* in *čhambiti*, belly; *čhiti*, shorn, is probably of the same kind. The syllable *ts* in *tsučiti*, hair, is apparently also an addition made in order to disguise the word, or else it may be a disguised *ts*, head. Other consonants used in a similar way are *ts* in *tsučiti*, to the fields; *t* in *tipa-ja*, clothes; and, cockney way, *t* in *tsučiti*, care; *tsučiti*, cancel.

Another way of disguising words is by means of additions at the end. Such additions are:—

k in *kakōki*, brother; and *g* in *kōgi*, gold; compare, however, *Kanarō kōgi* ,
oil in *kankōki*, eye; *kinkōki*, ear; *shankōki*, moon; *shankōki*, sister; *shankōki*,
small, etc.;

f in *ghārf*, *harm* ; ḡ in *āghāf*, *before* ; *shām*, *month* ; *daḡd*, *tooth* ; *āshāf* *brother*, etc. :

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doi:10.1017/S0022292412001616

su lu shí-má, one; shí-má, two; shí-má, how many? shí-má, devil; shí-má, god; shí-má, I broke; shí-má, for; shí-má, do; shí-má, having heard, etc.

ʔ in *harʔeʔ*, *diʔ*; *harneʔ*, *do*; *gʔaʔ*, *puʔ*; *gʔaʔeʔ*, *weʔ*; *ʔaʔeʔ*, *weʔ*; *jaʔaʔeʔ*, *weʔ*; *gʔaʔeʔ*, *go*; *haʔeʔ*-*ʔeʔ*, *dividing*; *ruʔeʔ*, *keep*; *ʔaʔeʔ*-*ʔaʔeʔ*, *hearing*; *ʔaʔeʔ*, *was heard*; *ʔaʔeʔ*-*ʔeʔ*, *having heard*; *ʔaʔeʔ*, *come*; *ʔaʔeʔ*, *two*, and so forth. Similarly we find ʔ in words such as *neʔ* *man*, *neʔeʔ* *relief*.

Finally we find μ added to δ (row 10).

By means of all these additions the aspect of the Châtelain gets a peculiar appearance. Further details will be ascertained from the specimens which follow. The first is a version of the Parable of the Prodigal Son, the second is an incomplete version of a well-known tale. (The Standard List of Words and Sentences will be found on p. 170.)

[No 28.]

GIPSY LANGUAGES.

GÁRÓPL.

SPECIMEN I.

DIRECT RECOUNT.

Éimé kájk-ka dáká úvga chíá. Tóké máyá shaché úvga
One man-is two was were. Then-of among younger was
 ápyá bávutá-ka, ákyá, "bávutá, úvga ákyá-má-el má-ká háyáandé
was father-is said, 'father, thy property-is-from me-to coming
 háyá má-ká wáá." Bávutá yá-ká máyá ápyá ákyá háyá-ká
share me-to give. Father them-of among was property dividing
 wáá Bávutá úvga ápyá háyá háyá-ká háyá-ká úvga mák-ká
gave. Younger was was share having-taken far mák-ká
 dáhál-ká bávutá díá háyá-ká, ávutá wá díá háyá-ká
having-gone was days became, that-is he richess having-became
 ápyá ákyá má gáá ákyá. Ó há háyá-ká wá
was properly all throwing ear-last. He so doing that
 mák-ká má dá dákyá-há háyá-ká á-ká vavutá háyá. Ó
country-is thy family having-fallen him-to poverty became. He
 wá díá-ká ávutá háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká á háyá-ká
that country-of was was was is-serve remained; that was
 á-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká
him was feeding-for fields-to was-ent. There hunger-from
 háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká
exhausted having-became was was was was was having-ent
 háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká
healy filling-was, but him-to anybody-from anything-even was got-ent.
 Ávutá háyá-ká díá háyá-ká, ápyá háyá-ká háyá-ká háyá-ká háyá-ká
So few days passed, was former state memory having-became
 á ápyá má-má ákyá. "má háyá-ká háyá-ká háyá-ká háyá-ká
he was mind-in said, 'my father-was being has-was
 háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká
arrange-to better having-filled more food got-is, I-as-the-ent.
 háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká
had here hunger-from day-am. I having-ent my father-was
 háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká háyá-ká
having-gone said, 'father, by-me God-of is father-of is

chivvut-ká	kyó.	ME	thó	huvó	har-ké	qápt-ká	chium
having-fied	under-taken.	I	thy	am	having-said	saying-for	fi
hup-ná.	Me-hu	thó-káak	stam	nakur-wiat	máthá-hé."		Así
am-not.	He	q'ítho-war	am	around-like	keep."		So
thé-káak	waghi-el	khuq-káak	ápyá	tháwut-káak	háylyáá	tháwut	
having-said	théwí-from	having-arrived	am	father-arr	went-when	father	
díw-á	a-ká	chavut-káak	mayá	háyí-káak	stam-ká	qáthýí-káak	
far-from	him	having-arr	gápy	having-come	having-run	having-gave	
(thé)-káak	stam-el	wályá.		Thé	am	father-to	said.
having-under-taken	him	was-given.		Thé	am	father-to	said.
'tháwut,	am	thé	tháwut	díw-ké	tháwut	háylyá.	Thé
'father,	he-not	q'ítho	before	díw-q'	before	am	was-gone.
am-ká	thó	huvó	har-ké	chavut	hup-ná.	Q-hí	tháwut
am	thy	am	having-made	to-sell	is-not.	This	is
háylyá	nakur-ká	qápyá.	'chium	huvó	háylyá-káak	mayá	háylyá-ká
am	around-to	said.	'he	rote	having-taken	my	am-to
gáth-má	tháwut	gháel.	gáth-má	gháwut	gháel;	béni	háylyá.
father-am	ring	put.	father-am	father	put;	father	preparation
káak;	am	thé-káak	tháwut	háylyá;	háylyá	yá	mayá
made;	am	having-taken	merry	about-became;	because	this	my
lag	ghályá	thé.	páth-káak	am	háylyá;	stam	ghályá
díw	gave	was.	again	life	came;	last	gave
wályá.	To	am-káak	am	tháwut	tháwut	háylyá.	
was-found.	This	having-found	all	am	glad	became.	

Th	háylyá-ká	a-ká	gháel	huvó	háylyá-má	thé.	Q	tháwut-káak
This	am	thé	older	am	glad-to	was.	He	became-arr
háylyá	a-ká	gháel	huvó	nakur.	stam	háylyá.	Q	
coming-when	Am-to	was	and	during	to-leave	came.	He	
tháwut-káak	stam-ké	tháwut-káak.	'yó	ké	háylyá?	thé	háylyá.	
arrived-among	one-to	having-called.	'thé	what	is?"	am	said.	
Q-hu	was	háylyá.	'thé	tháwut	háylyá	háylyá	a	chium-el
Am-to	Am-by	it-was-said.	'thy	brother	came	is.	he	went
háylyá	har-ké	thé	tháwut-má	béni	háylyá	háylyá	thé	thé
came	having-said	thy	father-by	father	made	is.	This	
stam-káak	thé	gháel	huvó	gháel-ká	háylyá-ká	mayá	gháel-má	
having-found	thé	older	am	anger-to	having-come	inside	went-when	
Q-hí	tháwut	a-ká	tháwut-má	háylyá	háylyá-káak.	'mayá-háylyá.		
That-of	father-when	thé	father-by	outside	having-come.	'double-came.		
har-ké	thé-ká	tháwut	háylyá	háylyá.	Q-hí	o	háylyá	
having-said	him-to	much	extremely	was-made.	That-to	he	'came	

khāmrāṭh-kī	qīyā,	'ad	harī	banā	tak	tiat	qāfirī	karī-karī
<i>father-to</i>	<i>ask,</i>	<i>"I</i>	<i>so-many</i>	<i>years</i>	<i>up-to</i>	<i>day</i>	<i>service</i>	<i>having-done</i>
tat	chāpī	kādī	kāṭh-kā.	Lākhī	ad	mitā	dī-kā	ḥāl-karī
<i>they</i>	<i>ward</i>	<i>over</i>	<i>hundred.</i>	<i>that</i>	<i>I</i>	<i>my</i>	<i>friends</i>	<i>having-taken</i>
ḥīnī	karī-kā	waṭī	ū	kādī	ma-kī	abād	stād-kī	
<i>dinner</i>	<i>making-of</i>	<i>for-the-sake</i>	<i>then</i>	<i>over</i>	<i>me-to</i>	<i>one</i>	<i>hid-own</i>	
waṭī-kā.	Dhāndhānī-kā	saṅgī	karī-karī	ṭhō	ḥāyī	ab		
<i>general-act.</i>	<i>Harvest-of</i>	<i>company</i>	<i>having-made</i>	<i>they</i>	<i>properly</i>	<i>all</i>		
mitāṭī-ḥīnī	yō	ṭhō	ḥarī	stād-kā	kāyīyō	karīkar	ū	ō-kā
<i>deceivably-taking</i>	<i>this</i>	<i>they</i>	<i>are</i>	<i>later-to</i>	<i>come</i>	<i>immediately</i>	<i>than</i>	<i>him-of</i>
waṭī	ḥīnī	karīyō.	Khāmrāṭh-kā	ḥarī-kā	qīyā,	'ad		
<i>for-the-sake</i>	<i>dinner</i>	<i>making.</i>	<i>Father-by</i>	<i>me-to</i>	<i>it-very-ask,</i>	<i>"then</i>		
har-gaḥī	saṅgī	saṅgī	ḥarīyā,	mitā-kā	ḥarīyā	ab	ṭhō-kā	
<i>all-time</i>	<i>of-me</i>	<i>in-company</i>	<i>act;</i>	<i>of-me-own</i>	<i>being</i>	<i>all</i>	<i>time-alone</i>	
ḥāyī.	ḥarīyā	ṭhō	Māḥī,	ḥarī-kā	ḥarīyā;	ḥarī	gharīyā.	
<i>is.</i>	<i>Dead-being</i>	<i>they</i>	<i>brother,</i>	<i>again</i>	<i>filled;</i>	<i>that</i>	<i>gone</i>	
ḥarīyā,	mitāyā.	ḥarī	ḥarī	ḥarī-kā	ḥarīyā	ḥarīyā.		
<i>being,</i>	<i>company,</i>	<i>to</i>	<i>we</i>	<i>happy</i>	<i>to-become</i>	<i>good</i>	<i>is.</i>	

[No. 27.]

GIPSY LANGUAGES.

GILSONI.

SPECIMEN II.

DUTCH TRANSLATION.

Aje	dahyilak-ki	hiké	upér.	Ehnt	nind-na	skut	ghé
Indignation	going-of	single	ready.	One	man-in	one	by
hijé ché.	O	har-paé	blacken	let-kind	thigyet	jag-pa	thigye
man was.	Me	every-time	much	having-noten	sitting	place-in	sitting
ché.	Kand-eh	har-d	blacké	haré	chik-né.	O-ki	winté
was.	day was	kind of	blacken	doing	man-not.	That-of	for-the-sake
aid-na	hiké-ki	ki	was	hiyil-akhi.	Ehnt	dié	é
body-in	sometimes	also	indignation	coming-not.	One	day	that
aplyé	dié-ki	nind-ki	letak-ki	ghalyé	ché.	Ugi	blacken
man	friend-of	leave-to	calling-for	give	was.	There	much
kané	dahiké-tak	jaghyly.	O-ki	winté	nahé	é	ki
even	midnight-till	waited.	That-of	on-account	not-morning	him-to	
blacken	aje	hi-paé.	O	hahé-ki	é	letak	church-kané
great indignation	became.	That	time-at	he	kané	having-arrived	time
kar-ka	gaj-ki	képer	ché-kan	khayil-ki	man-ki	ghalyé.	
having-said	carriage-of	upon	having-arrived	doctor-of	village-to	was.	
Khayil-né	é-ki	gané	church-kané	hiyil-ki	jaché	haré	kané
Doctor-by	his	hand	having-arrived	distance-of	communion	having-made	
ghyé.	'hém,	jag-n	dahé	képa	ché	and-na	yé
said.	'Sir,	here-from	two	kle-in	one	garden-in	this
walked-ki	dahégi	happé.	Ehnt-eh	ghé-tak	hiyil-é	é	khépa-kan
going-of	half	is.	Early	there-to	come-if	that	having-arrived-up
walk.	O-ki	winté	dahé-ki	nahé.	thé	hiyil	dahé-ki
long-give.	That-of	on-account	afternoon-of	is	by	distance	having-gone
nahé	happéga.	Uga	man-ki	hiyil-né	jagyl.	'mari	
riding	will-become.	This-much	having-arrived	man-by	é-kané.	'ay	
gaj	haye	hiyil-ki	happé.	Hiyil.	ghé-tak	dahé-ki	kané
carriage	ready	having-become	stands.	Come.	there-to	having-gone	
hiyil-né.	Ehnt	ghé-kané.	é	na	khayil-ki	further	ghé-na
let-us-come.	This-much	having-said.	'é	he	that	doctor-of	with

shaj-ken chidde. Mind-kine-n daimê kô dshyd-kand Mayid-nâ
 having-unwished went. About-two-days from here the having-your doctor-by
 gish-nâ-kt shj Mind-kar-kt tant ashâll dshj,
 hand-in-y' whip intentionally drove throwing was-plata.

FREE TRANSLATION OF THE FOREGOING.

A simple remedy for indigestion.

There lived in a town a rich man who indulged much and was given to sedentary habits. He took no kind of exercise, and therefore he now and then suffered from indigestion. One day he went to dine with a friend. He ate a lot and stayed up till midnight. Consequently he had a bad fit of indigestion the next morning. Therefore he drove over to the doctor's to have his disease diagnosed. The doctor felt his pulse, diagnosed his disease and said, 'In a garden about two sh from here there is a bellows root which is a specific for your disease. If you please, follow me there, and I shall have it dug out. Then your ailment will cease in the afternoon and you will get relief.' Hearing this the man said, 'my carriage is ready, come, let us go there.' After having said so he drove along in company with the doctor. When they had gone on about two sh from the town, the doctor intentionally dropped the whip.

MYINWÄLE OR LHÄRL

The word *Myinwäle* means a *smith-herd-maker*. No information is available about the people who bear the name. Specimens of their dialect have been forwarded from the Belgawan District. The name given to this form of speech is *Myinwäle* or *Lhäril*. *Myinwäle* is simply the plural form of *Myinwäli*. *Lhäril* probably represents a rapid pronunciation of *Lähärl*, the language of the Lohärs. At the last Census of 1901, 817 Lohärs were enumerated in Belgawan. It is not, however, probable that the so-called *Myinwäle* is the language of all the Lohärs; it is probably only spoken by a small section.

The base of *Myinwäli* is Dakhni Hindustani and Rājasthāni-Gujarati. Thus, strong masculine bases end in *ā* in the singular as in the latter, and in *ā* in the plural as in the former. The distinction between singular and plural forms is, to judge from the conjugation, of little importance; compare *āwāpā*, he will beat, they will beat. Forms such as *āwāpāpā*, they went, show that the termination *ā* must be used as well. Of case terminations we may note dative *ā* as in Māhānād Dakhni Hindustani, genitive *ā* as in *Māhri* or *ā* as in Hindustani; and locative *ā* as in *Māhri* and Hindustani, or *ā*, cf. Gujarati *ā*. There does not appear to exist a separate case of the agent, the nominative being used to denote the subject even if the verb is the past tense of a transitive.

"I" is *ai* as in Hindustani, and "we" is *hām*, cf. Gujarati *ham*.

The conjugation of verbs does not appear to be correctly represented in the list of words, where we find forms such as *āi* for all persons and numbers of the present tense of the verb substantive and *āhāi* for the corresponding forms of *hit-ai*, to beat. Forms such as *āp-āwāi*, dying go, I die; *āhāi*, show art; *āhāi*, in, show that the present tense is formed like the old present in *Māhri*. The past tense ends in *ā* or *pā*; thus, *āwāpāpā*, and; *āhāi*, struck. The future is formed as in Hindustani but with the singular ending in *gā* as in Eastern Rājasthāni; thus, *āwāpā*, I shall be; *āhāpā*, we shall become. In the list of words forms such as *āwāpā*, I shall beat, are used in all persons and numbers.

Other forms mainly agree with Hindustani and Rājasthāni-Gujarati. Note the relative participle in *āi*, as in *āhāi*, *āhāi*, being; the use of *hām*, *hām*, having done, corresponding to the Sanskrit *ām*; and the negative *jāi* in *āhāi jāi*, do not call; for the last, compare *Kanauj* and Eastern Hindi.

Myinwäle is, to judge from the specimens, an artificial argot built up on this base. There are some peculiar words such as *hāmāpā*, cane; *āhāi*, tube; *āhāpā*, preparation; *āhāmāpā*, sea; *āhāpā*, sea; *āhāpā*, water; *āhāmāpā*, ring; *āhāmāpā*, man; *āhāmāpā*, woman; *āhāi*, eat; *āhāi*, *āhāi*, boy; *āhāi*, dog; *āhāi*, fire; *āhāi*, give; *āhāi*, horse; *āhāpā*, to break; *āhāpā*, die; *āhāi*, strike; *āhāi*, village; *āhāi*, good; *āhāpā*, name; *āhāpā*, brother. Some of these such as the base *hām*, to come; *āhāi*, village (Kannau *āhāi*), seem to be Dravidian. Others are comparable with similar words in other argots.

Ordinary Aryan words are, moreover, disguised in various ways so as to make them unrecognizable to outsiders. Sometimes a vowel is changed or an aspirated consonant disaspirated; compare *pāhā*=*pāi*, near; *āhāmāpāhā*, *āhāmāpāhā*, behind. More commonly an initial consonant is changed or a consonant prefixed.

L is substituted in *lared*, *urine*; compare *sair*.

Lt has been prefixed in words such as *lashed*, *run*; *lapped*, *below* (*lapped*), *own*; *lashed*, in the *manatee*; *lith*, *one*; *lithia*, *god*; *lithwed*, *harsh*. In *lithia*, having said, it has replaced an old *l*, and so on.

A *p* has been substituted for other initials in *pipod* = *laped*, *clothes*; and, perhaps in *pid*, *boy*, cf. *bis*.

As in similar argots *ch* and *ch* are often substituted for initials. Compare *choplin* = *best*, *big*; *chobchobchob*, *tying*; *chobchob*, *filling*; *chobchobchob*, *hunger*; *chobchob*, *cock*.

Ch is prefixed as in similar argots; compare *chobchob* = *best*, *unle*; *chobchob* = *well*, *was* *got*; *chobchobchob*, *a cultivator*; *chobchob*, compare *chob*, a *kid*.

N is a very common substitute. It replaces a guttural in *naad*, *many*; *naad*, *poverty*; *naad*, *angry*; a palatal in *nader*, *several*; *nad*, *one*; a dental in *nab*, *friend*; a labial in *naab*, *falling*; *nab*, *in*; *naab*, *again*; *naad*, *put on*; *naad* (*naad*), *compliment*; *naad*, *immediately*; *nad*, *state*; *naad*, *year*; *nader*, *humble*; *naad*, *relax*; as *h* in *habitat*, *fact*. It has been substituted for an *s* in *naad*, *all*; compare *nad* and *naad*. Instead of a, however, we more commonly find *na*; then, *naad*, *difficult*; *naad*, *hearing*; *naad*, *was*. *Na* is also used as a substitute for aspirated consonants in *naad*, *fold*; *naad*, *chaff*; *naad*, *small*.

N has been substituted for *i* in *naad*, *took*; and for *ia* *naad*, to be heard (note the Bretonian pronunciation). A *h* has been replaced by *na* as in *naad*, *father*, probably under the influence of *naad*, *mother*.

N is also a common substitute, especially for initials; thus, *naad*, *war*; *naad*, *share*; *naad*, *hair*; *naad* = *naad*, *behind*; *naad* = *naad*, *brother*; *naad*, *outside*. *Naad*, *brother*, is, however, perhaps connected with the European Gipsy word *naad*, *boy*.

Another device of disguising words is by means of various additions at the end, which then often replace an old final.

Thus a *h* is added in *naad*, *set*; *naad*, *head*; and a *na* in *naad* = *naad*, *small*. If *naad*, *brother*, is derived from *naad*, a *h* has been added.

An additional *p* occurs in words such as *naad*, *four*; *naad*, *far*; *naad*, *two*, and so on. A *na* is used in a similar way in words such as *naad*, *did*; *naad*, *home*.

An addition *h* is used in some intransitive verbs; thus, *naad*, *run*; *naad*, *look*; *naad*, *come*; *naad*, *dead*. A *d* is added in *naad*, *below*. I may here add the suffixes *ad* and *naad* in verbal forms such as *naad*, *dividing*; *naad*, *keeping*; *naad*, *put*; *naad*, *the come*; *naad*, *stayed*; *naad*, *they passed*.

A *t* has been added in words such as *naad*, *take*; *naad*, *father*, etc. The *p* in *naad* = *naad*, *boy*, must be a similar addition.

An *l* or *i* is apparently added or substituted for another final in words such as *naad* = *naad* (?), *boy*; *naad*, *kid*; compare *naad*, *run*; *naad* = *naad* (?), *filling*; *naad* = *naad*, *doing* (compare *naad* = *naad*); *naad*, *singing*, and so on.

The *na* in *naad*, having been, and so on, is probably a similar addition.

Further details will be ascertained from the specimens which follow. The first is a version of the Fable of the Froglid Boy, the second a popular tale. The Standard List of Words and Sentences will be found on pp. 1708.

[No. 28.]

GIPSY LANGUAGES.

HYÂN WALĒ or LĪRĪ.

SPECIMEN I.

DICTIONARY PHRASES.

Khāh	qamālā-ka	dāg	gāpā	h.	Wā-mē	shāhād	gāpā	
Que	man-to	too	you	were.	Thou-among	passage	you	
Khāpā	māwān-ka	kāhāwājā,	'māwān,	thā	jāgāt-mā	mā-kā	hāhād	
am	father-to	said,	'father,	thy	property-in	me to	coming	
mā	mā-kā	kāhā.	Māwāt	wi-mā	khāpā	jāgāt	māpā-hān.	
share	me-to	plac.	Forther	thou-among	am	property	divided.	
Yōhān	gāpā	khāpā	mā	bē-ka	dāg	māhā-ka	hāpā	chāhā
Younger	am	am	share	having-taken	for	country-to	having-gone	many
dā	mā	hāhād	kāhāt-mā	ā	hāhād	bā-bar-ka	khāpā	jāgāt
days	not	became	thū-māhā-ka	in	reasons	having-become	am	property
māhād	māhā	kā	kāhā.	Ū	māhā	hāpā	khāpā	wā
all	all	doing	was-done.	He	so	having-done	after	that
dā-mā	chāpā	chāhā	mā-ka	wi-kā	māhā	hāwājā.	Ū	wā
country-in	by	famine	having-fallen	hāpā	poverty	came.	He	that
dā-mā	khāh	qamālā	kāhā	māhā	'chāhāwājā.	E	hāhād	wi-kā
country-of	one	man	near	in-reverse	remained.	This	man	him.
kāhā	māhā-ka	khāpā	māhā-ka	hāhād-kāhā.	Ūthā	chāhād	chāhād	chāhād
noise	proving-for	am	fehl-to	amf.	There	hanger-from		
shāhād	bāhā-ka	kāhā	chāhā	māhā	dā-ka	rāpā	chāhād	
passage	having-become	noise	noise	hāhād-mā	having-noise	body	fall	
bāhā-ka,	kāhā	wi-ka	kāhā	pāhā	hāhād	mā	chāhād.	
having-one,	but	him-to	anybody-of	near-from	existing-one	not	man-gal.	
Yāh	chāhā	dā	hāwājā,	khāpā	rāpāhā	mā	yāh	bāhā-ka
So	few	days	passed,	am.	former	state	memory	having-become
ā	khāpā	mā-mā	khāhāwājā,	'māhā	māwājā	pāhā	hāhād	chāhād
he	am	mind-to	said,	'my	father	near	being	many
māhā-kā	rāpā	chāhā-ka	jāhā	dāhā	chāhād;	mā	hāhā	chāhād-ā
arriving-to	body	having-filled	māhā	find	to-gal;	I	have	hanger-from
hāhād.	Mā	khāhāwājā-ka	māhā	māwājā-kā	pāhā	hāhā	chāhād-wājā,	
am-dying.	I	having-arrived	my	father-of	near	having-gone	said.	

that some talketh that mine will be that that shapeth
 as-much goes up-to thy service having-done ever thy word
 begun and. Niche not what we-hi. Shinnah-is-hi dimes let-th-hi
 broke not. But I my friends having-gathered fast making-of
 khaw-as to make black ghilgi hi havi not kitchi. His-as
 reason-from then we-to our bid eyes ever not passed. But
 khinnah-hi taught-as not to that jingih mah nighi kitchi
 karlo-hi-g' company-in having-fallen thy property all discovered-having
 ye two gulph kitchi-hi hart macher to wa-hi khaw-as dimes
 this thy eye house-to coming as-see-as then his sale-for fast
 hi kitchi. Khaw-as gulph-hi chhi-wah, 'in mahi in
 making given-hi.' Father see-to not, 'then all days
 what by'll kitchi. More pto kitchi mah too-ch. Longino the
 of-us our not. He-of our being all time. Dead-being thy
 shakhi, nikh jik karth; nakho kityas, chikh. You have not
 brother, again life came; but gone, our-found. So we sorry
 kharbi nakhir kitchi.
 is-become proper is.'

[No. 29.]

GIPSY LANGUAGES.

MYANWARS or LAHRI.

SPECIMEN II.

DISJUNCT ENIGMA.

Khók	mān-mā	diē	chāngpā	chān	sis	lāro.	Khók	din
One	village-in	too	leppers	much	friends	were.	One	day
dāgā	ghimā-lā		ma-dia-kā		kā-kā	lāro-at	nichā	
both	having-come-together		other-country-to		going-of	note-for	travelling	
kā-lā	kāngpā	pāo	lāro-at	chān	kāo	kā-kā	khim-mān	
having-made	self	was	being	with	money	one	heard	
chāngpā-kā	nān-mā		khān-lā	'land	dāgā	ghimā-lā		
old-woman-of	possessor-in		having-given,	'we	both	having-come-together		
chāngpā	hān-tā	yā	hān-lā	khān-lā,	yā	chān-lā	nān	kā-kā
making-for	came-of	this	as-to	give,	as	having-said	away	went.
Khāngpā	chān	dān-lā	kāngpā	wān-mā	khān-lā	nān-lā	wā	
Then	for	days-of	upon	then-in-of	one	having-returned	that	
chāngpā-lā	pāo	kā-lā,		'mān-lā,	nān	nān	nān-mā	lāgā;
old-woman-of	was	having-gone,		'mother,	my	friend	read-on	died;
wā-lā	khān-mā	hān-lā	kāo	khān-lā,	yā	khān-lā,	I	chān
that-of	note-for	one	money	give,	as	said,	She	was
nān-lā	khān-lā,	khān	ā	hān-lā	nān	khān-lā	i	wā
accuses	said,	that	he	heard	not,	at-last	she	that
wā-lā	khān-lā.	khān	dān-lā	kāngpā	dān-lā	wā	chāngpā	pāo
has-to	give.	For	days-of	upon	the-second	that	old-woman	was
hān-lā	nān	chāngpā.		khān	wā	chān-lā,	'brother,	khān
having-come	perce	demanded.		Then	that	old-woman,	'brother,	for
dān-lā	nān	khān	nān	hān-lā,	nān	lāgā,	yā	chān-lā
days-of	behind	day	friend	having-come,	then	died,	as	having-said
kāo	chāngpā.	Wā-lā,	'two	dāgā	ghimā-lā	hān-lā,		
money	demanded.	Then-to,	'you	both	having-come-together	came."		
yā	chān	chān-lā,	ū	nān	chāngpā	nān	hān-lā	nān-mā
so	much	said.	He	my	went	not	having-heard	force-with
nān	kāo	khān-lā.	Wā-lā	ā	khān-lā	pāo	nān-lā	
all	money	both-way.	That-from	he	government-of	was	conquered	

him. Then mother we should should but what
 said. Then government that old-woman something-for something all
 mother said.
 facts said.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived two beggars who were intimate friends. One day they thought of going together to a foreign country. They entrusted whatever little money they possessed to an honest old woman, requesting her to return it if they both came jointly to ask for it, and went away. A few days after one of them came back to the old woman and said, 'mother, my friend died on the road; therefore give my money to me.' She made many excuses, but he would not listen, and at last she returned the money to him.

Some days afterwards the other one came to the old woman and asked for the deposit. Then the old woman said, 'brother, a few days back thy friend came, said that you had died, and asked for the money. I consented with him that you two would have to come together, but he did not heed my word and finally took the money from me.'

He then lodged a complaint before a judge. The judge summoned the old woman and ascertained all the facts.

KANJARĪ.

The name Kanjar is used to denote an aggregate of vagrant tribes. Mr. W. Crooke, in his *Tribes and Castes of the North-Western Provinces and Oudh*, states that they are probably of Dravidian origin. He further remarks that 'there can be little doubt that the Kanjars are a branch of the great nomadic race which includes the Sāsiya, Habbra, Boriya, Bhata, and more distant kindred, such as the Nat, Banjar, Bahelīya.'

Many of them live in the forests, 'where they subsist by hunting wolves, hares, and any kind of animal they can kill or catch, by gathering such roots and vegetable products as require no cultivation, and by extracting juice from the palm tree, which, after it has become fermented, is the favourite beverage of almost all the wandering and low-caste tribes of India. They are clever at trapping birds and squirrels, and any other kind of vermin which chance may throw in their way, all of which they eat indiscriminately. The arts of the Kanjars are making mats of the *stilt* reed, baskets of wattled cane, fans of palm leaves, and rattles of gilded straw. From the stalks of the *wing* grass and from the roots of the *palto* tree they make ropes, which are sold or bartered to villagers in exchange for grain, milk, pigs, etc. They prepare the skins out of which drums are made, and sell them to Hindu musicians. They make plates of broad leaves which are ingeniously stitched together by the stalks; and plates of this kind are very widely used by the inferior Indian castes and by *ayachiyas* and *allans* of *awantnada*. They are among the chief stone-cutters of Upper India, especially in the manufacture of the grinding-stone, which is largely used. They gather the white wool-like fibre which grows in the pods of the *salmai* or Indian cotton tree, and twist it into thread for the use of weavers. In the manufacture of brushes for the cleaning of cotton yarn, they enjoy an almost entire monopoly, and another complete or almost complete monopoly enjoyed by Kanjars in the collection and sale of the roots of *Shankha* grass, which are afterwards made up by others into door screens and used as refrigerators during the hottest months of the year. At the same time many Kanjars are now taking to a more settled life: some are cultivators and field labourers; others live in towns and make door screens, baskets, shoes, and the like, and some of them in this way have considerably raised their social status.'

No satisfactory explanation of the word Kanjar has as yet been given. It has been derived from Sanskrit *Kāṣṇasūra*, wanderer in the jungle, but this etymology is hardly possible from a philological point of view. It is more likely that Kanjar is a shorter form of the word *Kajjar* or *Kijjar*, man, which is used by many Kanjars, and which is related to *Shāi Kajjā*, *Kajj Kajj* and *Ṣṣam Kajjā*. We do not know whether this word is Aryan or not. It is probably identical with Roman *pigi*.

The Kanjars are most numerous in the United Provinces in which, according to the Census of 1911, they numbered 18,544. Elsewhere there were 8,688, giving a total of 23,232.

Number.

[illegible]

- KREMERER, W.,—ed *Festschrift der Paul Reber zum 50ten der Ehrenbürger des Kanjens. Journal and Proceedings of the Kanien Society of Bengal*. Vol. vi, 1911, pp. 1738. Contains a bibliography of papers dealing with the Kanjens and connected tribes.
- KREMERER, W.,—*Reliquiae et Fideles of the Gohans (Kanjens)*. *Idios.*, pp. 4091. Other papers by the same author are found *Idios.*, pp. 4092. (*Reliquiae*, Septu of the Gohans Section of Kanienkand Kanjens), and pp. 4093. (*Order and Customs of the Gohans* [Kanjens] of the Gohi Kanjens). They are all dealt with by the insurance.

We are very insufficiently informed about the language of the Kanjars, and it is possible that in most districts they use the dialect of their surroundings. During the preliminary operations of this Survey a dialect Kanjari was returned from the following districts:—

United Provinces	1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
Aligarh	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
Meerut	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
Delhi	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
Rohilkhand	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
Faridkot	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
Total	1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

These figures are only loose estimations. Thus the number of Kanjars in Bilgaon, where the estimated number of speakers was 3,600, was only 814 at the Census of 1901. On the other hand specimens of Kanjar have been forwarded from Mirwah and Belgawan, where no such dialect was reported to exist. The state of affairs is similar to that which we find in the case of other vagrant tribes. The Kanjars largely adopt the dialect of their neighbors. If they want to avoid being understood, however, they, or at least some of them, avail themselves of an artificial argot, in which there is a certain number of peculiar words and where, in addition to these, ordinary words are used, but often in an altered shape, so as to become unintelligible to outsiders. So far as we can judge from the specimens, however, Kanjar differs from other Gypsy argots such as Napt in having a more authentic base. The prevailing language in Ailgaon, Farukhabad and Mirwah is Western Hindi and in Bilgaon and Kheri Eastern Hindi, while Kanwara and Marjhat predominates in Belgawan. The specimens received from all these districts, however, agree in so many particulars that we are almost justified in talking of a common dialect. This dialect is, however, not a clearly defined form of speech, but a mixture of various languages, just as we should expect in the case of a vagrant tribe. But the evidence seems to be old and to have acquired a certain degree of consistency. The specimen received from Kheri, it is true, is written in Western Hindi, and only forms such as *dhimad*, in the local *devanagari* script, an inhabitant, show that the Kanjars from whose lips the specimen was taken down, were not quite imbued with the grammar of that language. It seems likely that the Kheri specimen represents an attempt at talking Hindustani and not Kanjar, and we can safely leave it out of consideration when trying to define the position of the latter. Also the Farukhabad specimen is strongly influenced by Hindustani.

The inflection of nouns in many respects differs from Hindustani. The oblique case of weak nouns sometimes ends in *ā*; thus, *gaur-ā*, to the neck (Aligarh); *gaur-ā*, on the neck (Rasrah). Similarly the oblique plural ends in *ā* or *ī*; thus, *maṅgar-āśā-ā*, to the servants (Aligarh); *corāśā*, years from (Sitapur); *maṅgar-ā*, to the servants (Belgaum). Such forms agree with Marāṭhi, the singular case also with Bihārī and the plural case with Rajasthānī.

As *ā* is often added to weak bases and kept in the oblique form; thus, *gaur-ā*, of the house (Aligarh, Sitapur); *āśāś-ā*, in the property (Rasrah); *āśāś-ā*, of values (Farrukhabad); *āpāś-ā*, by the father (Belgaum). This *ā* is different from the final *ā* of strong masculine bases, which becomes *ā* in the oblique form, and in the plural; thus, *āśāś*, son; *corāśā*, sons; *āpāśāś-ā*, to the father, in the Sitapur specimens and similar forms in the materials forwarded from the other divisions. Ordinary Hindustani forms are used as well. The Rajasthānī affixation acquires some significance if we remember that we find a similar state of affairs in other agents such as Dēv, Naṭī and Śāī.

The case suffixes are mainly Hindustani. The active suffix *ā*, *ā*, *ā* also remains in Dravidian. The oblique suffix is conversely *ā*, in Farrukhabad, however, also *ā* as in Marāṭhi, Jaipurī and Māīlī. In Belgaum we find *ā*, *ā*, which perhaps has something to do with the genitive suffix *ā*, *ā*, which is used in addition to *ā*, *ā*, in Farrukhabad. It will be seen that this latter suffix is identical with the Pāṭṭī one. It is, however, possible that it has something to do with Tamil *āṭṭa*, Kannara *ā*.

In many of the specimens we will find that the final *ā* of adjectives is often kept before an inflected noun; thus, *āśāśāś āpāś-ā*, to a good man (Sitapur); *āśāś āpāś ā*, by the younger son (Rasrah); *āpāś āpāś ā*, his money (Farrukhabad); *āśā āśāś*, thy service (Belgaum). Such instances point to the conclusion that the sense of gender is weak and that adjectives are not inflected, a state of affairs which would be natural if the Karnata were not originally Aryan.

With regard to pronouns we may note the use of the base *ā*, *ā*, as a demonstrative persons, just as in the case in Rajasthānī, and, further, the various forms *ā*-*ā*, by him (Aligarh); *ā*-*ā*, his (Rasrah); *ā*, this matter; *āpāś*, what matter (Farrukhabad); *ā*, *ā*, he; *ā*-*ā*, his (Sitapur); *ā*, then; *gaur-ā*, *ā*-*ā*, to thee; *ā*-*ā*, to him. These and similar forms remind us of Dravidian; compare Tamil *ā*, *ā* and Old Telugu *ā*, *ā*, *ā*; Tamil Kannara near Gāndī *ā*, *ā*, etc.

The conjugation of verbs presents some peculiar features. There are several additions to the base which do not appear to modify the meaning. Thus an *r* is frequently suffixed; compare *āśāś* *rā*-*r*, is going on (Aligarh); *āpāś*-*r*, he beats (Sitapur); *rā*-*r*, he remained (Aligarh); *r*-*r*, he came, *rā*-*r*, he heard (Rasrah); *r*-*r*, he came; *āpāś*-*r*, I had beaten (Sitapur); *ā*-*r*, I struck; *gaur*-*r*, I went; *ā*-*r*, I sold; *ā*-*r*, I became (Belgaum). This *r* is sometimes followed by the terminus

¹ Compare, however, the Western Pāṭṭī oblique postposition *ā*, which is certainly Indo-Aryan.

tion *s* of the past; then, *hai-ra*, did; said; *hai-ra*, etc.; *pi-ra*, drank; *hai-ga-ra-si*, having done wanted, had done, etc. (Ailgach).¹

Often the syllable *ai* or *ai-* is added; compare Myithia *sai*, *pa-* *sai*. Thus, *hai-ai*, dividing; *ai-hai-ra*, came to life (Sitapur); *ai-ai-ai-ra*, having heard; *hai-ai-ra*, had made (Belgaum); *hai-ai*, having divided; *ai-hai-ra*, having taken; *ai-hai-ra*, was (Ailgach), and so forth. In the Belgaum specimens we sometimes find *ai-* instead of *ai*; thus, *ai-ai-ai-ra* *ai*, *ai-ai-ai-ra*, and *ai-ai-ai-ra*, he is found; *ai-ai-ai-ra*, broke; *ai-ai-ai-ra*, having fallen, and so forth. It seems probable that we should compare the Mirasī termination *ai*, which is so frequently added phonematically. We may also compare the usual transliterations Mirasī *ai*, Jaipuri *ai*, Gujarati *ai*, *ai*. Forms such as *ai-hai-ra* *hai-ra*, then *hai* made a feast; *ai-hai-ra*, grating; *ai-hai-ra*, *ai*, I have taken having caused it to be attached to me, I have committed, in the Belgaum specimens, are perhaps actually correct. In most cases, however, the addition of *ai* does not seem to affect the meaning.

This use of added *r*, *ai*, *ai-* is accordingly perhaps another point in which Karjari agrees with Rajasthani. Broadly speaking the conjugation of verbs is the same as in that form of speech. In the past tense, however, the termination is *s* and not *ai*; compare *hai*, did; *hai*, began (Kharak). Forms such as *ai*, gave; *ai*, took, are well known from Mirasī and Jaipuri. The *i* in *ai*, estimated (Ailgach); *ai*, asked (Kharak), may be compensa, or else it may be another form of the *r* mentioned above. The *r* which occurs in several forms such as *ai*, gave; *ai*, took; *ai*, assigned; heard; *ai*, said (Ailgach); *ai*, took; *ai*, gave (Kharak); *ai*, said; *ai*, asked; *ai*, began; *ai*, said (Sitapur), on the other hand, belongs to Eastern Hindi. Such forms are especially common in the Sitapur specimens, and the prevailing language in Sitapur is Awadhi. They are not met with in the Belgaum texts.

In the future we find *s* forms in Ailgach and Sitapur and *g* forms in Farrukhabad and Belgaum. Compare *hai-si*, I will say; *hai-gai*, we will do (Ailgach); *ai-si*, I will say; *ai-gai*, then will test, he will test (Sitapur); *ai-gai*, it will be; *ai-gai*, I shall go (Farrukhabad); *ai-gai*, I shall be; *ai-gai*, I shall test (Belgaum). Similar forms are found in Marwari, but more properly belong to Eastern Rajasthani. In Kharak we find forms such as *ai-si*, I shall go; *ai-si*, I shall say. They may be compared with the Jaipuri forms ending in *ai*. Compare also Naipali.

So far as we have seen hitherto Karjari conjugation broadly agrees with Rajasthani, especially Eastern Rajasthani. Another feature seems to point in a different direction. Karjari seems to possess a participle the characteristic element of which is *d*. Compare *hai-d*, giving; *ai-d*, eating; *ai-d*, going (Ailgach); *ai-d*, dying; *ai-d*, doing; *ai-d*, among 'the inhabitants' (Kharak); *ai-d*, beating; *ai-d*, going (Sitapur); *ai-d*, being; *ai-d*, going; *ai-d*, eating; *ai-d*, dead (Belgaum). It will be seen that such forms are used as present and also as past participles. They are also contained in verbal forms. Some of these belong to present

¹ The termination *ai* may also be a contraction of *ai* and *ai* of *ai*, both meaning 'now' and both being the Hindi form. In many dialects, especially in Western Punjab, this is added to the conjugative participle to form a past tense. This may be in the Hindi, and so in the others. According to native grammarians, verbal in the 'ai' of *hai-ai*—*ai*, *ai*.

night; *šarək*, drink; *šəttək*, death; *šəttər*, glass; *šətt*, ropes; *šəro*, sea; *šəbərge*, wine; *šərrək*, sleeping, and so forth. Of these *šəttək*, *šətt*, is of some interest, as being evidently connected with Russian *šətt*, sea, lit. boat.

With regard to the word *šəttək*, dog, in the Šitapar text, and *šəttək* in Mr. Kirkpatrick's list, it should be noted that this word likewise presents a marked similarity with the European Šitap word *šəttək*, dog.

Such words appear to belong to the original vocabulary of the Karjari, and many of them are no doubt unintelligible to outsiders. The case is a little different with the Arabic numerals which are used by the Karjari of Belgam, just as is the case with the Quas of the Panjab. The numerals in question will be found in the Standard List of Words and Sentences on pp. 180ff., and their Arabic origin is self-evident.

Like other tribes of the same kind the Karjari use certain devices for disguising their words and making them unintelligible. The beginning of a word is often changed. Thus *šə* is prefixed in *šəttək*, head (Šitapar); *šə* is prefixed or substituted for another initial in many cases. Compare *šəttək*, good; *šəttək*, human; *šəttək*-*šə*, of the friends (Aligarh); *šəttək*, property (Thari); *šəttək*, before; *šəttək*, man; *šəttək*, sound; *šəttək*, famine (Šitapar); *šəttək*, inside; *šəttək*, above (Belgam). *šə*, *šə* are apparently only prefixed to or substituted for initials; compare *šəttək*-*šə*, to fill (Aligarh); *šəttək*, big; *šəttək*, brother; *šəttək*-*šə*, from hunger; *šəttək*, inside (Šitapar); *šətt*, *šə*; *šəttək*, big; *šəttək*-*šə*, having called (Belgam).

Consonants are used as disguising letters in words such as *šəttək*, eye; *šəttək*, poor; *šəttək*, against (Urbi *šəttək*); *šətt*, worry (Šitapar); *šətt*, big (Aligarh).

N only occurs as a substitute for *k* or *š* in the texts. Compare *šətt*, field (Aligarh and Šitapar); *šətt*, man, compare *šətt* (Šitapar).

Initials do not appear to be much used in this way. Compare *šətt*, half (Belgam), which may be Tamil *šətt* or Hindustani *šətt*; *šətt*, one; *šətt*, and; *šətt*, that (Šitapar).

š is of more common occurrence. Compare *šəttək*-*šə* *šəttək*, a goat's young (Aligarh); *šəttək*, put on; *šəttək*, God; *šəttək*, cloth; *šəttək*, asked; *šəttək*, make; *šətt*, much; *šətt*, country; *šəttək*-*šə*, to the servants' (Šitapar). In all these instances *r* has replaced an old initial. It is, however, occasionally also used instead of other sounds; compare *šətt*, answer; *šətt*, together; *šətt*-*šə*, from years, all in the Šitapar text.

An *i* is prefixed in *šəttək*, I will say (Šitapar); *šətt*, mild (Aligarh), and *š* has been substituted for an *u* in *šətt*, bring out.

Words are also disguised by means of additions at the end, and such additions are very common in Karjari, just as is the case in Pasa. Some of them such as *š* and *r* have already been mentioned above. With regard to *r* I may add that it is also added after nouns and adjectives. Compare *šəttək*, foot; *šəttək*, brother (Aligarh); *šəttək*, small; *šəttək*, few (Šitapar); *šəttək*, fruit (Belgam). Several other additions are used, and most of them are well known from similar

anyota. The principal ones are, so far as we can judge from the materials available :—

g or *gh* is used in words such as *angh*, *come* ; *hāghā*, *look* ; *āngghā* is (Sikapur) ; *gāngghā*, *went* (Belgaum). The initial consonant of the suffix *gh* (*ghā*) mentioned above is perhaps of the same kind.

An element *gh* or *ghā* is comparatively often added. Thus, *gāghā*, *sin* ; *māghā*, *property* (Alipur) ; *kāghā*, *hand* ; *khāghā*, *food* (Belgaum).

A daniel has been added in words such as *ramā*, *ply* (Sikapur) ; *chamāghā*, *hater* ; *batāghā*, *many* (Belgaum).

A common suffix is *ghā* ; thus, *khāghā-ghā*, *on the hand* ; *hāghā*, *words* (Alipur) ; *khāghā*, *share* ; *gāghā*, *sin* (Sikapur) ; *khāghā*, *eye* ; *ghāghā*, *tongue* (Belgaum). Instead of *ghā* we also find *ghā* and *ghā* ; thus, *ghāghā*, *two* ; *ghāghā*, *three* ; *ghāghā*, *father* ; *ghāghā*, *chaff* ; *ghāghā*, *kissed*, all in the Sikapur specimens.

The preceding remarks will be sufficient for reserving the *ghāghā* in the way of understanding the specimens of Kanjeri which follow. The first is a version of the Parable of the Prodigal Son received from the Sikapur district. It will be seen from the Parable and from the Standard List of Words and Sentences printed below on pp. 189ff. that there are comparatively few traces of the influence of Avadhi, the chief language of the district.

[No. 30.]

GIPSY LANGUAGES.

KANTARI.

SPECIMEN I.

Dialect of Sivasou.

Tak mejon dakehē chikhi roughest. Bithi mē chikhiest hap hāh-ot
One man-of' too was gone. Then-in small-one father-to
 kikhindh, 'hap-hāh, meō hāh. jo kharj-ot niphā, so tēr.
said, 'father, my share which property-from comes, that give.'
 Bih baywā tārā. Tharā dā-hāh chhāp chikhi
He having-arrived gone. For days-in small was
 ramā-hā-ke pikh chāh gaghā, bār apō mālkh
together-having-made country-to) want want, and was property
 khāte dikh. Tak wē khāte tārā, bithi pikh bāt khikhil
wanted gone. When all wanted gone, that in-country by former
 gaghā, bār dharā hā-pō. Tak mē vikh mē bith
fill, and poor becoming-went. Then that country-in one
 mikh khāte tē maghā legā. Bith apō mē gaghā
wealthy man near to-magham began. He was field richer
 chākhā pakhā. Bith chaghā khā-hāh jo gaghā dā-dā
to-foot seat. He withal looks with mind eating-were
 dā-kē pikhā bhāghā. Nā-hāh kō mē tārā. Tak
having-eaten belly map-fill. But anybody not gone. Then
 khāte in-kē khikhā, 'mikh hap-hāh tē rājā-kō tikh bāt
in-much having-come said, 'my father near someone-to bread much
 mē-raghā, bār mē chikhi-ot hāhā. Mā khā-hā
seated-remained, and I longer-from dying-am. I having-come
 hap-hāh tē gaghā, bār bith-ot khikhā, "mē hap-hāh, mē-ot
father near will-go, and him-to will-ang. "O father, wedy
 khā-hā-ke dāp bār tē khāghā pakhā kaghā; mē tē
loves-of against and of-they before mē done-was; I thy
 chikhi khikhāhāh mē. Mē-in rājā-kō mē mē." Tak
was one-to-be-called not. He someone-of thy made." Then
 Bith apō hap-hāh tē gaghā. Akhā wē dakhā, bith-ke
he was father near went. Yet he far-was, he
 hap-hāh tē-kē ramā khāh, bār rājā-ke mē-ke dāh
father having-come gilly did, and having-come him-to on-much
 legā khāh, bār rāt chākhā. Chikhi kaghā, 'hap-hāh,
attaching such, and much stand. Then said, 'father,

thet thoma kinahē, haer naramant-kō thoma kinahē; wia lāh-ha
 of-thor sin I-gōd, and God-of sin I-did; now worthy
 māl ki phir thō chōhō lāhāhē. Bapthā apō
 and that again thy son I-shall-be-called. Father son
 nakahāhē-hē lāhāhē, 'aahē rōhē aiphar hō, haer ut-kā rōhāhē;
 servant-to said, 'good robe taking-out bring, and him-to put-on;
 ut-kā kōhāhē-māl kōhōhō gōhō-māl gōhō rōhāhē. Ham dōhē
 him-of hand-on ring foot-on shoes put-on. It's my-son
 haer dōhē hōhē. Mōrō chōhōhē lagōhē hōr-thō, sh jōhōhē;
 and merry may-be. My son dead become-was, now revived;
 kinahōhē put-thō, sh mōhōhē. Tah wōh dōhē hōhē lagōhē
 had put-on, now wear-found. Then they merry to-make began.

Chōhō chōhō nō-māl hōhē. Jōh - rōhē-hē nagōhē-hōhē nagōhē,
 By son sold-to was. When home-of near came,

gōhōhōhē mōh-hāhē-ki khawj mōhōhē. Haer hōh nakahāhē-hē
 music dancing-of second heard. And son servant-to
 rōhōhē rōhōhē, 'yō kō hōhōhē?' Wō mōh lāhōhē, 'thō
 having-called asked, 'this what is?' He him-to said, 'My
 chōhōhē mōhōhē; thō hōh-hāhē-sh hōh rōhō hōhōhē, hōh-mōh hōh-hō
 brother came; thy father-by thy feasting made, this-for him
 kinahōhōhē gōhōhē. Bapthōr mōhōhē chōhōhē mōhōhē-mō. Hōh-hō
 well found. Angry got inside went-out. Him-of
 hōh-hōhē chōhōhē tō haer mōhōhē lagōhē. Bap-hāhē-hō wōh
 father outside came and to-served began. Father-to answer
 mōhō, 'yō, hōh mōh-hō mōh tōh dōhōhē hōh; thō dōhōhē-hō
 gave, 'see, so-many years-from I thy service do; thy order-of
 dōhōhē mō chōhōhē. Bōh rōhōhē-hō hōhōhē mō thōh ki mōh
 against not went. One post-of young-one not gavest that I
 apōh dōhōhē-hō shōh dōhōhē mōhōhē. Jōhō tōh chōhōhē chōhōhē
 son friend-of with merry mōhōhē-made. In thy young son
 āhō, jō thō mōhōhē dōhōhēhē-māl khōhōhē, hō hōhōhē-ki hōh
 came, who thy property service-among wanted, thou him-of thy
 rōhō hōhōhē. Ut-hō hō hōhōhē, 'sh chōhōhē, khōhōhē tō mōh
 feasting modest. Him-to he said, 'O son, stopp thou of-me
 hō hōh; jō mōhōhē hōhōhē, sh thō hōhōhē. Jōhōhē
 now act; what where is, that where is. I'm merry
 mōhōhē, dōhō hōhō; thō chōhōhē lagōhē-thō, sh jōhōhē; Mōhōhē
 should-make, merry should-be; thy brother dead-was, he revived; had
 gōhōhē-thō, phir mōhōhēhē.
 gave-was, again wear-found.'

A specimen of Kanjari has also been forwarded from the Elmal District. It does not, however, represent any separate dialect, but is an attempt at writing ordinary Hindustani, as will be seen from the beginning of the Parable which follows.

The Kanjari of Aligarh contains a strong Hāṣṭhīndī element. As has already been remarked there are, however, some features which seem to show the existence of a Dravidian element, while the *s*-suffix of the past tense points towards Eastern Hindi.

bahat chamal ka. Bap-ah bahat-nā kahana hi, 'O bāp, thē
many have took. Father-to son-by said-was that, 'O father, of thee
 āgē Bhagvāt-kē papāhē hāt; mai tāt chāhē kahānā hē mē
before God-of sin son-tone; I thy son to-my sorry not
 rahē.' Tāt bāp-ah mānā-chāhē-ah lāhāt hi, 'bhāhāt-nā
remained.' Then father-by account-to said that, 'good-in
 bhāhāt pāhē hāt ar ir-ā pāhāt; ar hā-hā bhāhāt-nā
good virtue bring and him-to put-on; and him-of hand-on
 chāpāhē pāhē tī ar ir-ā pāpā-nā pāpāhē dā tī. Chāhē,
ring putting give and him-of fast-on show putting give. Come,
 bhāt karagāh. kī-kī-hi rahē jī bhāt mār-gāhē, phāt jī
worry we-shall-make, because my this son dead-put-in, again alive
 pāpāhē; jī jagāhē rahē thā, phāt ā-gāhē.' Ar mā bhāt
fell; he not remaining was, again came.' And all merry
 karāt lagē.
to-make began.

Urā ghayē ar-āhē bāp bahat-nā-nā thā, Urā agāt ar jāt
That at-time him-of thy son father-in was. He came and when
 rāh-ā thāre pāhāhē, ar-āhē gāt-ā ar māhāt-ā bhāhā
house-of near came, him-by ringing-of and dancing-of sound
 māgāh. Ar ar-āhē thā ar-āhē bāhē ar lāhāt hi, 'jī
was-heard. And him-by one around called and said that, 'this
 hā kahāt rahē.' Ar ar-āhē ar-āhē jī lāhāt hi, 'tāt chāhē
what put-on is?' And him-by him-to this said that, 'thy small
 bhāhāt bhāhāt agāt. Tāt bāp-ah bhāhāt hāt-gāt, kī-kī-hi ar
brother returning came. Thy father-by fast down-came, because he
 achāhē nāh ā-gāhē.' Tāt ar-āhē thā ā-gāhē; bhāt ar-āhē bāp-ā
good will came.' Then him-to anger came; therefore him-of father
 rāh-ā bhāt-āhē agāt rahē ar-āhē māhā. Ur-āhē bāp-āhē
came from having-come-and came was him surprised. Him-by father-to
 thā thā, 'hā bāp āgē, thā kar-āhē ar-āhē 'tāt bhāhāt
anger was-given, 'then father son, so-many years-from me-by thy service
 hāt; bhāt thā bhāt āhāt ar; bhāt thāt thā rahāt-āhē
son-tone; now thy word was-broken out; still then-by one part-of
 rahāt-āhē mā-āhē mē tī. hī agāt bhāt-āhē māg māg āhāt;
group-and me-to not was-given that son friends-of will merry night-make;
 pāt pāt jī thā chāhē hāt, ir-āhē bhāhāt-āhē māhāt māhāt
but when this thy son came, him-by adultery-in property of
 ar thā, thāt ar-āhē thāt pāt dāt.' Ur-āhē
spending gave, thereby him-of for-the sake fast was-given.' Him-by

ur-tō lākhar, 'a chibbi, it said what their ribbit; jō mōt
 kin-to said, 'O son, thou always of-me enter art; what of-thou
 pastis brōbbi, is said kin-to brōbbi. Nam kin-ti karogā, kin-kā-kī
 now is, that all thou-only is. If's sorry shall-make, because
 kin jī kin-ti karogā, kin jī kin-kā; now jī jī kin-kā,
 thy this brother dead-man, again living-again-is-jī; and he kin me,
 kin jī-gā-gā.
 again come.'

The specimens received from Itawak are essentially of the same kind as the pre-
 ceding ones. Note, however, the future forms *kinā*, I will go; *kinā*, I will say, and
 the greater abundance of *kin-ti*.

[No. 53.]

GIPSY LANGUAGES.

KANTARI.

SPECIMEN IV.

Dialect of Saurashtra.

Kid Kijari-kē dē hāri thā. Oukhā hāri-nē dī-nē kahi
Some some-of two was were. Small some-by father-to it-man-said
 ki, 'nē dī, bāhri-nē jē mēnē rāh hāi, mēnē dē-dē.
that, 'O father, property-in which my share is, mine give.'
 Tāh un-nē un-kō apā bāhri bē; dīnē. Hāhē dīn.
Then him-by them-to you property having-filled was-given. Many days
 [un] hāgi ki dikhē hāri nē. Bāhri dikhā hāi kē dīnē
 [un] bāhri kē dīnē. That small are all whatever superior having-made other
 māk-kē gārī nā apā bāhri apāh. Tāh wā māk-nē
country-to you and you small was-appeared. Then that country-to
 hāgi nāhī pāri nā wā hāgi hē gārī. Aur wā
big famous fell and he distribute becoming went. and that
 māk-kē māk-nē-nē dē-kē yāhī rāhā hāgi, jē-nē nē apā
country-of inhabitants-to-from one-of with to-line began, when-by him one
 kāk-nē nā chāhī jēh. Aur un chāhī-nē jākī nā
field-in mine to-land was-went. and those hands-from which mine
 kākē thā apā nā bāhī hāhī, nā hē nā dīnē ē. Tāh
ending were one fully filling took, and anybody not begin was Then
 nē chāhī hāhī, hē wā-nē kākē kī, 'nē dē-kē
to-land mine some, then him-by it-man-said that, 'my father-of
 kākē mājār-kē jākī-nē hāgi nē hāhī hāi, nā nā
how-many servants-to food-from were bread becoming is, and I
 hāhī mākē hē. Māh nā-kē apā dē dīnē jākī nā
with-hunger dying am. I having-arrived own father now will-go and
 wā hāhī kī, 'hē dē, māk-nē hāhī-kē nē hāhī kē dīnē
how-to will-say that, 'O father, me-by become-of against you-of before
 pā hāhī hāi. Māh pāhī hāhī hāhī hāhī hāhī hāhī
is done is. I again your-Honour-of are to-be-called worthy am.
 Mājār apā mājār-nē dē-kē hāhī hāhī hāhī.
We are servants-to-from one-of his make."

The Sanskritized specimens are also much mixed with Hindustani. Note also Pāhī terminations such as hāhī, nāhī, hāhī, and the doubling of consonants in words such as hāhī, pāhī. The general character of this form of Kanjari will be apparent from a perusal of the short specimen which follows.

[No. 34.]

GIPSY LANGUAGES.

KANTARI.

SPECIMEN V.

PERFECT PARITYNARIAL.

Eik chíe kiah ghar-bákh ghos-pyá sir ankhos-ai dádhas lagg
One thing some house-in entering-went and darkness-in to-entered began
 ki, 'kol dāst-di chíj káth lagg, té kol pā.
that, 'some value-of thing hand may-be-applied, then taking may-go.'
 Ashchank Eik anákh par thákh lagg. Chir-ai ajákh
Suddenly one her on something was-applied. Thus-by having-inflected
 lá. Samákh bákh chí. Man-rikh ankhá ki, 'I-ai
was-taken. For keep was. Mind-in it-was-thought that, 'this-in
 má lagg.' I-ai man-rikh ankhá ghos-ai bákh ankh
property will-be.' This-matter mind-in thinking began-from out came
 an Eik bagya-rikh jhāt-di é. wákh-ai kál-ai bákh. bákh
and one garden-in back-of behind having-not-done will-with look to-open
 lagg ki, 'mā-di má níkh.' I kákh
upon that, 'that-of property I-may-take-not.' This doing
 bákh-di ki ká chí-ai j-ai bákh bákh
musical-instrument-of some spring moving-went which-from instrument to-play
 lagg. Chir-ai jār-di ankh bákh pāk-ai sir ankh-
upon. Thus-by fear-of from instrument was-thrown-down and was
 jā k-ai bhágh. I bákh-ai má chí-ai págā-di
it's taking fled. This garden-of performer thief-of feeding-of
 chí-ai jagg sir dákh lagg ki, 'I k-ai káí?
send-from sends out to-see upon that, 'this what-waller is?'
 Sākh-di jā par ki jhāt-rikh bákh-ai káí ákh
Rem of knowledge felt that back-in instrument-of sound coming-out
 má ká. Té k-ai chí-ai ká ná lagg.
remaining in. Then this-in thief-from small fear not was-affected.
 Jār-di má má ká ákh-ai bhágh sir ká-di mákh-ai
Fear-of co-account performer also there-from fled and garden-of owner-to
 I-ai kákh ki, 'bagya-rikh hāt k-ai.' U-ai bagya
this-matter told that, 'garden-in spirit came.' Him-by garden
 ghar-ai sir jhāt-di é ká kákh-ai
was-surrounded and back-of behind movement made-in.

FREE TRANSLATION OF THE FOREGOING.

A thief entered a house and began to search to the dark if he could find anything valuable. Suddenly he stumbled against a box, which he then carried away. The box was very heavy, and he thought that it might contain some property. Then thinking he came out of the house and sat down behind a bush in a garden, and tried to open the lock with a nail in order to get at the property. By doing so he moved the spring of a musical instrument which then began to play. The thief got afraid, dropped the instrument and fled for his life. The gardener of the garden woke up from the sound of the thief's footsteps, and when he began to look into the matter, he found out that the sound of a musical instrument came out from the bush. He consequently became no less afraid than the thief. Therefore he fled and reported the matter to the owner of the garden, saying that a ghost had entered the garden. He had the garden surrounded and made a fire behind the bush.

In Edgemon the speech of the Karjari is known as Karjari. Its general nature has been described above, and the specimens which follow do not present any difficulty. The first is a version of the *Pasabli*, and the second a popular allegory about the Sun. A Standard List of Words and Sentences will be found on pp. 180ff. It will be seen that some of the numerals registered in it are, as has already been remarked, Arabic.

hāpā-ko pāp bandhār hān. Mai thō hāpā hān-ko hāi-ling-ko
father-of sin attaching took. I thy son saying is-called
 byādhā-mā; mān-ko śhāp mākrō-kō -māhō thō nāhā rakhā-ko."
worthy-not; me one servant-of him of-thus now keeping-take."
 E vāh-ko khat-ko apāt hāpā-ko pāp āwarā, hāpā-mā ut-ko
He there-from keeping-comes son father-of now coming, father-by him-to
 dāt-ko dikhā-ko māyā āwar-ko bhāgār-āhān-ko chākhā-
for-from having-comes pity keeping-comes running-going embrace-
 ā-ko chākhā dāt. Tāt hāpā hāpā-ko dāt, 'hāpā,
having-taken him was-gave. Then son father-to said, 'father,
 māi māhābhā-kā mānār thō mānār tāhār hārā-hā. Mān-ko
I God of before of-there before sin done-have. He
 thō hāpā hān-ko dātāt-mā." Ue hāpā-ko apāt mākrō-ko mākrō-ko
thy son having-said to-be-servant." That father-by son servant-to
 āhā, 'māhō hān hān-ko nār hāpā-ko pāp; āpāyā-mā
was-said, 'high down having-brought my son-to put-on; finger-on
 āpāhā (āvārā, gādhā-mā jātā dhārā; khātā-kī āpār
ring put, fat-on, shoes put; dinner-of preparation
 hārā. Māhā dāt-ko khālā khālā, Kālān yē māhō
make. He having-taken merry shall-become. Remove this up
 hāpā mā-gāhā, pāp jāt āwarā; gādhā-gādhā, māhā-hā. Yē
son died, again life come; lost-gave, found-it.' This
 āwarā-ko āhā khālā hārā.
having-taken all merry become.

Yē hāpā-ko ut-ko āhādhā hāpā khātā-mā hārā. E
This time-of his by son fold-to son. He
 mākrō-ko pāp āwarā hāpā-mā ut-ko pāp āwar rāg āwarā
learn-of now coming time-to him-to saying and dancing having
 āwarā. E mānār-āhā āhāp-ko chākhā-ko, 'hā chākhā
was. He servant-to-from one-to having-called, 'what going-on
 hā? dāt-ko pāpāhār. Ue ā āhā, 'mā hā
is? 'having-said asked. That-to he said, 'thy brother
 āwarā-hā, ā khāt-ko āwar-ko pāpāhār, ut-ko māhā thō
come-it, he happily having-comes arrived, him-of for-the-end thy
 hāpā-ko khātā hārā-hā. Yē mānār-ko ut-ko āhādhā hāpā
father-by foot made-it." This having-taken his by son
 khāndār gādhā-mā. Ue māhā ut-ko hāpā-mā khār āwar-ko,
inside went-out. That for his father-by outside having-comes,
 'khāndār āwarā, hān-ko ut-ko hāpā māhā. Ue ā āpāt
'inside come,' having-said him-to must was-said. That-to he son

hāpt-ku dānā, 'maī tōk hōw-lap tōt anōkī karōtō-ku hāp
 father-is said, 'I so-much years-for fly arrive having-done over
 tōt hāp tōpōtō-ā. Pōtō-tō-tō mōt mōt dānā-ku mōtō-tō-ku
 fly word broke-out. But I up friends-to having-accepted
 khaōtō karōtō-ku wōtō yō mōt-ku ākhaō hāpī bī
 first making-of for-the-entrance then we-to one good man
 dōt-ā. Pōtō-ku rōpōtō-ku ākhaōtō pōpōtō-ku tōt ātō jindō
 place-out. But arrival-of company-to having-fallen fly all property
 mōtōtō-tōtō yō tōt hāpī wōtō-ku ātō hāpōtō yō
 having-declared this thy son house-to coming immediately by-thee
 wōtō-ku wōtō khaōtō karōtō-ku. Hāpt-ā hāpī-ku dānā,
 him-of for-the-entrance first made-to. Father-by son-to said,
 'yō mōt wōtō mōtōtō mōtōtō. Mōt pōtō bī, ātō ātō
 'then of me with all-days are. My near is, that all
 tōt-ā hā. Mōt-gōtō tōt hā, pōtō-ku jōt wōtō hā;
 thing-only is. Dead fly brother, again after arrive is;
 gōtō-gōtō-ā, mōtōtō hā. Hā hāpī hāpī hōwō-ku hōwōtō hā,
 last-gone, found is. Time we sorry being-for proper is.'

[No. 38.]

GIPSY LANGUAGES.

KANJARI.

SPECIMEN VII.

DUMNEY BELGACHE.

Baljē, maī kōn? mīst nīn kī? uśī-ko mīlīm hē kī? Maī
Boy, I who? my name what? you-to know to what? I
 agwāh-dē indh, awar maī kō hachar dīn nigrah. Yē awar-ko
came-from come, and I come immediately day come. You seeing
 khalai karō-to maī awrō amāh-kō makh hachhā wō khalīk mā-dē
time come-then I my girl-of like hand your window-in-from
 kachē karatr-ko yurō-ko uñhāh. Yē kachhāh-pō pāwōj shūko
stretched having-made you answer. You hand-on falling remaining
 wādē maī andī-nā. Yē awar-ko amāh-ko wādē kīh pāwō-ko
for I come-not. You having-risen to-bed for look to-read
 wādē aī-ko nīkharvī-ko wādē maī anā. Maī awrō shāwāwāwā hē,
for school to to-go for I come. I good mother am.
 Maī awrō shāwāwā-ko amāh-mā phā-ko awarvī-ko aīhā dīn
I read having-written aly-in returning coming-for one day
 hān. Maī kōhī thagāh-nā, rāhī-bō-nā. Mīst ārpō phāh
became. I over girl-tired-not, hand-also-not. My hand-on shining
 amāh-kī tāj hē. U-kī chamakhō maī chāw-tarōph phāh-kō-bō.
girl-of crown is. That-of light I four-directions throwing-am.
 Nīwāj-pō amāh-pō ghāh-pō mīvī phā phāhīndī. Mīst chamakhō girōh,
Water-on house-on tree-on my eyes green. My light fallen,
 wō chājē khapōhīnt awr rāhīnī nājw andī. Maī yurō-ko wājē dīndī,
all things beautiful and shining sight go. I you-to light give,
 awr thāp hē makh dādh. Maī phāhīnt awr awāj pākīndī. Maī
and mountain also I-also give. I fruit and cow ripen. I
 amāh-mā khalī khāhīhō hē. Sāh ghāh-jāw-dē āngpāh-dē chāw-dē
aly-in must light am. All tree-then mountain-then cloud-then
 maī khāhīhō hē.
I light am.

FREE TRANSLATION OF THE FOREGOING.

Hey, do you know who I am and what my name is? I come from the east. The moment I come, the day breaks. When it is time for you to get up, I stretch forth my golden hand through your window and awake you. I don't come to see you lying in bed. I come that you should be up and bask, read your books and go to school. I am a fast traveller. I take but one day to travel round the whole sky. I am never tired nor do I ever halt. I have a shining gold crown upon my head. I throw its light in all directions. I spread my rays over water, houses and trees. All things that are lit up by me look beautiful and brilliant. I give you light as well as heat. I ripen fruit and corn. I am very high in the sky. I am high up above trees, clouds and mountains.

KUCHEANDHI

The Kuchandhis are a subdivision of the Kanjars. They make the *šēš*, or *breath* used by women for cleansing themselves, and also apply themselves to other of the usual occupations of the Kanjars. A specimen of the so-called Kuchandhi dialect has been forwarded from the Bahraich District of the United Provinces, the principal language of which is *Awadhi*. The first lesson of it will, however, be sufficient to show that this Kuchandhi simply is a mixture of *Awadhi* and *Bijnorhi* of the same kind as ordinary Kanjar. Note the genitive suffix *re* and the word *gitar*, man. Some remarks about the script of the Kuchandhis will be found in Mr. Kirkpatrick's paper quoted under *Authorities* above on p. VI. It is of essentially the same kind as the secret language of other Kanjars, and, like similar scripts, it is called *Pich*, or, according to Mr. Kirkpatrick, *Pid*.

[No. 37.]

GIPSY LANGUAGES.

KANJARI.

KEDJALANG DIALECT.

DISTINCT BANJARAL.

Eñ gihac-hi dai hajet rabin. Aot-mil-co chibhahet hajet apot
 One man-of ten was were. Then-to/from younger am one
 bap-to kabin hi, 'he bap, kabet-mil juat kumet hia hi
 father-to said that, 'O father, property-to which my share may-be
 ten bap dia.' Tab-hi hi; dika. Vahet dia hiet
 that dividing give. Then dividing was-given. Few days passed
 chibhahet hajet ab hia apot juat kabin ek maki-co
 younger am all share was together made one country-of
 pichet chet gapt an mil apot mil chabhi-mil vi
 foreign-place going went and there was property nichelone-to meeting
 dika. Tab kapt mil vi gapt tab a maki-mil
 was-given. Then a-courte was remaining went then that country-to
 hiet hi pto. Tab a pich hiet hiet an a maki-g) ek
 his father fell. Then he poor to-be began and that country-of one
 kabit-hi ghar hiet kumet hiet. U sot-hi i kabin hi,
 inhabitant-of to-house went to-be began. He hiet-to hie said that,
 'kabin-mil was chet hia.'
 'share-to mine finding take.'

NAṬĪ

The Naṭa are dancers, acrobats and prostitutes and they are found scattered over a wide area. Their total number as returned at the Census of 1911 was 120,424, distributed as follows:—

Number of Naṭa.	Assam	3,143
	Bengal	9,579
	Bihar and Orissa	5,451
	Central Provinces and Berar	11,505
	United Provinces	80,775
	Central India Agency	20,650
	Bengal Agency	9,447
	Madras	1,500
	Total	120,424

Name.

The name Naṭ is a Prakrit-Sanskrit word and means 'dancer,' 'actor.' It does not contain any definite tribe but comprises many different clans, who are only linked together by their common occupation. Numerous names of sub-tribes have been returned from the various districts. Thus we find Kaitiyā and Banjārā in Madras, Bāryā in Bihar, Brijīā, who state that they come from Naṭ, in Bahār, Fakīr Shāhā in Kanpur, Pāṭā, Tāwāhā, and so forth. This simply means that any tribe may be represented among the people called as Naṭa.

Language.

In such circumstances we cannot expect to find a separate language spoken by the Naṭa. In the information collected for the purpose of this Survey these figures a Naṭ language, returned under the name of naṭī-ki bāṭ, with or without specifying additions such as Brijīā, Pāṭī, etc. The figures are as follows:—

Bengal	4,204
Bihar	4,184
United Provinces	4,000
Madras	800
Assam	1,000
Bihar	400
Uttar Pradesh	1,000
Madras	300
Bihar	1,000
Madras	300
Total	21,284

The specimens received from the districts, however, show that there is no such dialect as Naṭī. The various clans classed together under the head of Naṭa speak the dialect of their neighbours. Like many other wandering tribes, however, they have a professional argot, made up by disjoining ordinary words in the same way as in Criminal Slang. This argot has

Naṭ Argot.

nothing to do with grammar. The underlying dialect is either the ordinary vernacular or a mixture of forms derived from different dialects, such as we might reasonably expect in the mouth of travelling professionals who roam over a wide area and who are recruited from more than one tribe or clan. The specimens printed below will, however, show that the dialect of the Kajs of the United Provinces contains an unmistakable admixture of Rajasthani. Thus we find forms such as *keṛai*, some; *keṛai-ai*, by the sea, in addition to the regular *keṛai-ai*, by the sea; *paṛi*, went; and *ṣipai*, went, in Malipuri, and so forth. Some few details will be mentioned later on. It therefore seems as if these Kajs whose speech is represented in our specimens have come from or at least spent some time in Rajasthan. The specimens will, however, also show that those Rajasthani features are too few and too little thoroughgoing to justify us in classing Najī as even a debased form of Rajasthani. What is meant under the denomination *Najī* and *Najī* is not a definite dialect but the professional argot of the Kajs.

As in the case of *Śikā* the argot of the Kajs contains several peculiar words such as *ṛed*, boy; *āṣai*, *āṣai*, water; *āṣamhar*, day; *āṣagat*, go; *āṣat*, dated, eat; *gām*, gain, thief; *āṣai*, cultivate, apine; *āṣai*, house; *āṣam*, mouth; *āṣai*, fire; *āṣai*, old, half; *ai*, night; *āṣai*, that (person or thing) concerned; *āṣai*, drink; *āṣai*, pig; and so forth. Most of such words are known from other argots and dialects such as *Śikā* and cannot yet be explained etymologically. Some such terms taken down from the mouth of some Tamsūia residents of Oudh have been printed on pp. 214-216 of the *Selections from the Government Records North Western Provinces and Oudh*, Vol. I. 1882.

The great majority of Najī slang words, however, have been taken from the common Aryan vocabulary of Northern India. To prevent outsiders from understanding them, they are thus disguised in the same way as in the argot of the *Śikā* and others. One and the same word can be made unrecognisable in several ways and accordingly assumes many different forms.

I have not noted any certain instances of mere transposition. Compare, however, *āṣam*, mouth (*ai*); *āṣai* = *āṣai*, young (Malipuri)

The prefixing of a consonant, which then often supersedes an old initial, on the other hand, is very common.

A *ṣ* is prefixed in forms such as *ṣai*, eighth (Rampur); *āṣai*, man; and substituted for an initial *ṣ* in *āṣai*, share (Malipuri). *ṣ* is much more common. Compare *āṣam*, property; *āṣam*, my; *āṣam*, inside; *āṣai*, families. *āṣai*, small; *āṣai*, day; *āṣai*, belly; *āṣai*, having put on; *āṣai*, after; *āṣai*, me (all from Malipuri); *āṣai*, water; *āṣai*, error; *āṣai*, water; *āṣai*, big one, Sir; *āṣai*, wolf (all from Rājpur); *āṣai*, belly (Rampur), and so forth.

ṣ is substituted for an old initial in words such as *āṣai*, water, Hindustāni *paṛi*; *āṣai*, speaking, cf. Hindustāni *āṣai*, in the Bhojpur specimens. *ṣ* is similarly used in words such as *āṣai*, hungering; *āṣai* = *āṣai*, world, country (Malipuri); *āṣai* = *āṣai*, much (Rampur), etc. The soft palatals are also used as substitutes for initials in *āṣai* = *āṣai*, share; *āṣai* = *āṣai*, big (Rampur); *āṣai* = *āṣai*, well; *āṣai* = *āṣai*, brother (Malipuri), but also in cases such as *āṣai*, one; *āṣai*, families (Rampur).

[No. 38.]

GIPSY LANGUAGES.

NAÏI (RAMIYA).

SPECIMEN I.

DIVERSION MANDUEL.

Ing rajap-ka qhar baya haichcha. Umi-m-ti khaip baya-nô
One man-of two was were. Three-to/from small son-by
 chhamp-dai kangi ki, 'tyô chhamp, khimcha-ki khion khimcha
father-to it-was-said that, "O father, property-of where mine
 haichcha hai tho khaip depp depp.' To tahi uki-nô khimcha-ki
knowing is that we having-given give' and then him-by property-of
 kô kâi deppi. Thôp khim-ki khad khaip baya-nô uki
share having-made was-given. Two days-of after small son-by all
 kachh namâ kâi-ki bôg dâ-ki khaik-kô Hya. Wakh khang
whatever together having-made one distant country-to went. There one
 khimcha kachh khang deppa. Aur jahi uki
property is-had-remained having-made was-given. And when all
 haichcha gung uki khaik-mâ jayâ khakh haichcha, aur wâ
having-came went that country is big former became, and by
 wachij haichcha gung. Tahi uki khaik-ka bôg rajap chhâ
de-was having-became went. Then that country-of our was rich
 haichcha, jahi-to wâ Hya jant. Aur uki-nô uki-ka khang
was, when-of he employed went. And him-by him khang
 uki-mâ jayâ dimach-kô khath deppa. Aur wâ kha
fields-in were feeding-for having-came was-given. And he dying
 haichcha ki uki chhikh-tha jô jayâ dimach haichcha, khang
became that then came-from which pig eating was, one
 khang jant deppa, ki kâi uki deppa khath haichcha,
dey having-fled was-take, as appear him giving not was.
 Jâi khim-mâ jant, kangi, 'khim chhamp-ka khim khim
When came-is came, it-was-said, "my father-of as-much man(-to)
 achi haichcha hai; mâ chhikh baya kâ. Mâ khang-ki khang
and knowing is; I by-larger dying am. I having-are am
 chhamp jô Hya aur uki-ka khang ki, 'tyô chhamp, uki-nô
father was will-go and him-to will-go that, "O father, son-by
 khang-ka aur tîs jant kâi; uki khâ wâ khath uki haichcha
house-of and of-three six was-died; was this fit not remained am

ki tsh bəyā kəngl dɛppl jəwē. Khəjba kəpəp
that thy son having-aid having-given I-may-go. He son
 kəndə-nē-tsh bəy-ki nāth khəndi ləppə. Tsh. Khəj-bə kəpəp
man-in-from one-of like having-taken take. Then having-aiden son
 chhəp pə lɪp. kə wəh əh dīr hōichəh ki ət-t-kə nək-kə
father near went. And he yet for was that son asking
 kəh ət-t-kə chhəp-kə nīr shəh, wə lɪp-kə ət-t-kə nīr-kə
immediately him-of father-to last came, and having-gone him breast-to
 ləppə ləppə wə wīh-kə khīnə khīnə ləpp ləpp.
having-shaped was-taken and him-of as-many times having-taken were-taken.
 Bəp nē wīh tsh kəngl ki, 'yō chhəp, wə-tə khəp-kə wə
son-by him-by it-was-aid that, 'O father, me-by know-of and
 tsh jhəh kīnə, wə khəh ki pāh tsh bəy kə kəngl.
of-them in was-don, and it-is-not that again thy son again may-call.'
 Chhəp-kə kəpəp kīnəp-tsh kəngl dɛppə ki, 'chhəh chhəh
Father-by son men-to having-aid it-was-given that, 'good good
 kīk-kə ləpp shəh, wə ət-t dɛpl dɛppə; wə wīh-t
thy-kə ləpp shəh, and what dɛpl dɛppə; and wīh-t
 pāhə having-taken came, and to-him having-given give; wə him-of
 khəngəwān khəngəki wə wīh-kə pāw-nē wəy-yā khəndi dɛppə; wə
finger-on slap and him-of foot-on shoe having-put-on give; and
 hən dīrəh wə wəh khəndi ki yəh wəh bəy kəngl jəwə
we may-out and wəy may-make on this my son having-don gone
 hōichəh, tsh chhəh shəh; hən ki khəh hōichəh jəh kīk
was, he since came; anywhere was not is to-know where
 gəngl tsh, əh tsh hōichəh. Tsh wəh kīk-kə wəh.
Having-gone shaped, was came in. Then wəy breast-to began.

kə wīh-kə jəp bəy nē-nē hōichəh. Jəh khəh-jə-tə shəh
and him-of thy son father-to was. 'When least-of-me came
 wə khəh-kī khəw j nāyā, tsh bəy kōtrə-kə kəngl ki, 'yō
and dancing-of sound was-heard, then was men-to it-was-aid that, 'He
 yā hōichəh kə? ' kə wīh-kə kīk kəngl ki, 'tsh jəh
what become is? ' And him-by to-him it-was-aid that, 'thy brother
 tsh hōichəh, wə tsh chhəp-kə jəp dīndi dīngəh-kə kīk kə ki
came in, and thy father-by very good feasting-for made is as
 kīk chhəh shəh nək-kə. Wīh-kə ləpp-kə hōichəh gəngl ki
son well come was-then. Him-by wəy having-become went that
 tsh khəh-kə khəndi khəh jəwə. Tsh wīh-kə chhəp-kə kīk-kə
that house-of inside was wīh-go. Then him-of, father-by there-from
 tsh-kə wīh nāy-yā. Wīh-kə chhəp-kə chhəp-nē kəngl,
having-come him it-was-entrusted. Him-by father-to answer-in it-was-aid.

nasikh, <i>that</i>	harm-the and the	midnat	hatha	hathathē,	our kind
'etc. as-much	good-from I thy	service	doing	am,	and our
the kharag-thi	khath	khath	kath,	ki	tu-nē
thy order-from	no not	was-does,	that	there-by	over one
chikhā khayā	khath	deppa,	ki	khapō	khayayē-kh
young-man be-mr	not	was-gives,	that	am	friend-of
hathē. And	jah	thē	yah	hath	thi-nē
be-made. And	where	thy	this	am	where-by
rightly-thē	khath	deppa,	thi-nē	athikē	ratihē
mean-among	having-wanted	was-gives,	there-by	him-of	for-the sake
chithā dharm-kō	kath.	Wih-nē	ath	kaṇṇ,	'eye
good fountain-for	was-made.	him-by	to-him	it-was-said,	'O am, then
said athā	pi	hathath	hai,	our	ḡ-kath
always of-us	our	become	art,	and	whenever
hathath.	Ki	may	hath	nāim	hathath
is.	that	may	to-be	proper	is as
hathath,	thē	chithā	that;	our	hath
am,	is	will	name;	and	anywhere
also hathath.					can not
come	is.				was,
					is

The specimen which follows represents the same kind of Hindustani, mixed with Rajasthani. Compare Rajasthani forms such as *blau-ke baid* *saibai* (L. 5693), his younger son; *saipai*, L. 5694, by the father; *saibai-dai*, to the servants; *daag-chaud*, bad business; *vanabai*, I remain; *maul* and *maul*, maid, and so on. Most forms are, however, ordinary Hindustani. The specimen has been taken down from the mouth of a Rajput. It differs from the preceding one in the common practice of suffixing the original initial of disjunct words; thus, *manah-purpan*, singing; *saibai* *saibai*, then, and so forth.

[No. 30.]

GIPSY LANGUAGES.

KATĪ (RAJSTĀ).

SPECIMEN II.

Dumrey Mamray.

Khāk	malakā	dā	malā	dh.	Th-mā-d	malākhā-d
Our	man-to	two	was	acc.	Then-to-from	younger-by
malā,	'malā,	khākh-kā	khākh	khākhā	malā	dā.
It-was-said.	'father,	property-of	share	mine	to-us	just
was	khākh	malā	malā	dā.	Thāp	dhā
him-by	property	to-them	dividing	was-yours.	For	days-of
malākhā	malā	malā	malā	malā	khā	dā-kā
younger	was	all	together	having-done	was	distant
malā	khā.	Wāl	was	malā	malā	khāpā.
journey	was-made.	There	was	property	in-hand-remained	was-answered.
Jā	mal	mal-chākh-kā	mal	malākhā	mal	malā
Was	all	had-been-called-away	that	country-in	big	famine
Khā	malākhā	khā	khākh-kā	malā	khā	khā.
That	country-in	was	square-of	place	having-gone	was-employed.
Khā-d	khā	khāpā	malā	malā	malā	malā
After-by	him	was	in-field	was	refused	to-us-ent.
malā	mal	khā	khā	malākhā	mal	malā
withing	was	that	there	was	malā	malā
malāpā	malā	khā	mal	khā	mal	malā
half	was-gil,	that	was	mal	mal	malā
khā-mā	khāpā	malā	mal	'malā	malā	malā
was-in	was-in	to-us-said	that,	'malā	malā	malā
malā	khāpā	malā	Khāpā	malā	malā	malā
was	break	was.	I	with-longer	dhāp	malā
khāpā	malā	malā	malā	malā	malā	malā
having-cries	was	father-of	was	malā	malā	malā
malā,	khāpā	malā	malā	malā	malā	malā
father,	was-of	and	of-there	malā	malā	malā
malā	malā	malā	malā	malā	malā	malā
for	malā	malā	malā	malā	malā	malā
malāpā	malā	malā	malā	malā	malā	malā
was-in	malā	malā	malā	malā	malā	malā

pis near	gayi-chhā. went.	Wah Ho	shāi pet	khōōr far	hōo, was,	khōōt him	lāh-hā having-when
khā-kā him-of	naipōh to-father	khānān grip	khāyō ; became ;	khāyō-hē having-when	was him	naipōh to-much	
khāyō having-obeyed	layō was-taken	na and	hahat much	khānān-chā. Hated.	khāyō-hē Son-by	khā to-him	
khā, it-was-said.	'al 'O	naipōh, father,	na-nā we-by	ayō-kā heaven-of	na and	khāyō-hē then-of	naipōh in
khā ; was done ;	ā this	khāi worth	naipōh not	naipōh am	khā that	naipōh thy	na
khāyō. I-may-be-called.	Māpōh By-the-father	na was	naipōh was	naipōh-hē was	naipōh it-was-said	khā that,	
'naipōh 'good	naipōh good	naipōh desire	khānān having-taken	khā, bring.	na him	naipōh putting-on	
khā, give.	khā-kā him-of	khānān hand-on	khāyō-hē ring	na and	naipōh-hē foot-on	naipōh then	naipōh putting-on
khā, give.	na and	na was	naipōh māpōh, māpōh, māpōh,	ayō-kā because	naipōh my	naipōh am	khā dread
gāyō give	hāo, was,	na now	naipōh alike	gāyō ; went ;	naipōh let	naipōh was	gāyō. went.
Tāh Then	na they	naipōh māpōh	naipōh to-make	khā, begin.			

naipōh near	ayō came	naipōh staying-of	na and	gāyō-hē-kā dancing-of	naipōh was	naipōh was	naipōh was
Tāh Then	khā out	khānān around	khānān having-called	khānān it-was-called	khā, that,	'yāh 'the	khā what
khā ? is ?	khānān He-by	khānān to-him	naipōh it-was-said	khā, that,	'yāh 'the	naipōh brother	ayō ; went ;
khā-kā him-of	khā thy	naipōh father-by	khā big	khānān first	khā, was-made,	khā the	khā for
khānān good	naipōh was	gāyō. was-got.	khānān anger	khā, was-made,	khā, and	khānān naipōh	khānān brother
khā that	khā may-go.	Tāh Then	khā-kā him-of	naipōh-hē father-by	khānān was-recommended.	khānān him-by	
khānān father-to	khānān owner	khānān was-place	khā, that,	'yāh 'are,	khānān so-many	khānān years	khā thy
khānān arrived	khānān dying-when,	khānān was	khānān thy	khānān order-of	khānān opinion	khānān not	khānān went.

Tu-nē	kuñhi	khoth	makuchi-kā	bachobā	na	dipt	hi
Thou-ly	over	one	post-of	young-one	not	more-pious	that
apāñ	maññi-kā	maññe	maññe	maññe	ñab	yañ	maññe
one	friends-of	with	marry	might-make.	When	this	one
itai	lyt	[ā-nē	itai	rai	maññe-nē	ariyā,	itai
thy	come	when-ly	thy	property	harlots-among	was-metst,	thou-ly
khu-nē	lyt	hai	maññe	hai	Khu-nē	Khu-nē	Khu-nē
him-of	side-for	lyt	first	was-made.	His-ly	him-to	
lyt,	'ai	maññe,	it	rai	maññe	hai,	one
it-was-said,	'ō	one,	then	always	of-me	now	and
[ā-bachā	maññe	hai	so	khiññe	hai,	Khiññe	maññe
whatever	must	it	that	thing	it.	Merry	to-make
khiññe	hai	maññe	thā,	maññe	yañ	maññe	maññe
happy	to-be	necessary	one,	because	thy	this	brother
gyā,	so	maññe;	one	maññe	gyā	thā,	so
was,	is	revised;	and	last	gyā	thā,	so
hai.					was,	it	now
in.							found

A third specimen from the Mahapuri District, which has been forwarded under the head of Kapi, is of the same kind as the preceding one. It contains the statement of a Kapi about a theft.

[No. 40.]

GIPSY LANGUAGES.

NAÏL.

SPECIMEN III.

DUTCHMAN'S MANUSCRIPT.

Mörich	hät ;	us-näl	khak	matra	gät	chhö.	Khakh	marjen
Flight	was ;	that-in	see	letter	sent	was.	One	jug
gät	chhö.	Do	gunkel	thä	gät.	Fähr	mansthat-näl	gärl.
sent	was.	Two	plates	were	gone.	Then	police-station-in	went.
Mö-nä	rapä	kerp	jä	mansthat	ärl	häh		
He-by	report	having-made	having-gone	police-officer	was	writing		
khäh-hä.		pär	mansthat	khäpät	mansthat-hä	chäh		
having-come-to-by-writes,		then	the-inspector	was	station-to	went		
gärl.	Kachhik	närl	näl-hä.	Mansthat-hä	mansthat	chär	närl	
went.	Anything	not	being-found-came.	Inspector-of	with	from	mansthat	
Da	mansthat	tye	thä.	Mansthat	wä	näl	khäh	mansthat-nä
flow	mansthat	was	were.	Flühen	or	violence	was	inspector-by
khähkhäh	kerp	mansthat-hä	mansthat	ärl	häh	'in	mansthat	
collected	were-made	house-of	mansthat	mansthat	that,	'the	mansthat	
mansthat	häh	gät	yä	näl.	Khak	khäh-hä	us-näl-nä	
ärl	having-become	went	or	not.	One	man-by	then-to-from	
mansthat	häh	'mansthat	mansthat	mansthat	mansthat	mansthat	thä	
it-was-näl	that,	'mansthat	mansthat	mansthat	mansthat	mansthat	mansthat	
Mansthat-nä		mansthat-näl	khäh	pär	ärl			
Instrument-for-house-breaking-by		mansthat-näl	khäh	pär	ärl			
us	wäkä	gärl	kerp	thä.	nä	häh	mansthat	jug
that	time	ärl	doing	were,	then	young	children	mansthat
Tah	gärl	khäh	gärl.	Mansthat-nä	mansthat	khäh	mansthat	näl
Then	thä	mansthat-nä	mansthat	Mansthat-nä	Mansthat-nä	Mansthat-nä	Mansthat-nä	Mansthat-nä
khäh.	Tah	mansthat-nä	khäh	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä
mansthat.	Then	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä
Tah	khäh	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä
Then	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä	mansthat-nä
pär,	'mansthat	kerp	häh	mansthat	khäh	häh	mansthat	mansthat
went-gät.	'mansthat	häh	that	ärl	was	or	mansthat	mansthat
khähkhäh	häh	gärl.	Khäh	mansthat	khäh	mansthat	mansthat	mansthat
mansthat	mansthat	mansthat	mansthat	mansthat	mansthat	mansthat	mansthat	mansthat
thä	mansthat	mansthat	mansthat	mansthat	mansthat	mansthat	mansthat	mansthat
then	I	ärl	mansthat	mansthat	mansthat	mansthat	mansthat	mansthat

FREE TRANSLATION OF THE FOREGOING.

A theft has been committed, and one bottle, one jug, and two glasses have been stolen. I went to the police station, and made a report. The police officer wrote it down. Then the Inspector went to his station. Nothing had been found. Four police soldiers and three watchmen had come with the Inspector. The Inspector then collected fifteen or sixteen men and searched the house to find out if a theft had been committed in my house or not. One of them said that he had seen the thieves at work. The wall had been broken by an instrument, and while they were stealing, the children woke and got up. The thieves then ran away. The police officer, however, did not do me justice, and so I filed a petition with the Deputy Commissioner. The Deputy Commissioner called witnesses and took their statement, asking them to tell the truth whether a theft had been committed or not. I have been totally robbed, and if your Honour will not do justice to me, I shall die.

The story of the Neph of the Herak district is of the same kind as that told in the neighbouring Mairpur. Thus we find *Isht*, son, as in Hindustani, but *Isht*, son, as in Rajasthani, and so forth. It will be enough to point the beginning of a version of the Parable as illustration of this mixed speech.

[No. 42.]

GIPSY LANGUAGES.

NATĪ (PANJABI KHARAK).

SPECIMEN V.

SARU KANNOA.

Bik	kaint-kā	dar	nikā	nikā	Khālkhān	bāp-ā
One	man-of	two	one	one.	Younger-by	father-to
kikā	ka,	'bāp,	khaym-kā	jāy	nihā	dip-dā,
it-was-said	that,	'father,	property-of	where	me-to	give'
happā-ni	dip-diyā.	Nihāyā	khānā	nihān	'khānān	nihā-ni
father-by	was-given.	Five	days	after	passage	was-by
kikāyā	kikā	hā	khānā-kā	nihān-kā	gāyā	hā
together	was-went	and	distance-of	country-to	went	and
khālkhān	nihāyā	nihāyā	khālkhān	nihān-kā	gāyā	hā
richness-in	spent	becoming	went.	Then	that	country-of
khālkhān-kā	nikā	gāyā.	On-ā	nikā-nā	gāyā	nikān
rich-man-of	leave	went.	Rich-by	field-in	pipe	express
hā	hā	khāyā	nikā	hā	hā	hā
and	the	debt	was	that	these	lastings-in
hā	apnā	khānā	khānā	hā	hā	hā
are	own	belly	was	that,	'my	father-of
khālkhān	hā;	nikā	gāyā	hā;	hā	hā
surrounds	are;	in-these	lands	are;	and	I
Mā	apnā	bāp-kā	gāyā	khālkhān	hā	hā
I	own	father-of	near	will-go	and	him-to
"bāp,	nihā-ni	khānā	hā	hā	hā	hā
"father,	me-by	leave	and	of-the	before	me
hā	nihā	apnā	khālkhān	khānā	hā	hā
was	me	own	surround	like	make."	hā
gāyā	khālkhān	hā	hā	khālkhān	hā	hā
was	was.	And	he	for	was	that
hā-ni	bāp-kā	nikā	hā,	hā	khālkhān-kā	hā
his	father-to	affection	came,	and	lastings-in	his
hā-ni	hā	khālkhān	khālkhān	hā	hā	hā
was-changed	and	much	surround	was-made.	And	father
khālkhān-ni	khālkhān	hā	hā	khālkhān	hā	hā
surround-to	it-was-said	that,	'good	good	station	bring

shu shter-lu, bor sh-to khat-ot tye bor gind-ot g'had shter-lu;
 him put-on, and him-of hand-on ring and fast-on shoes put-on;
 bor han, dahl bor rui r'chapl, he m'k'ch vilin
 and we may-est and merry may-be, that my son
 lapt r'ch, phin k'ajiri g'gha hai; k'ajitta r'ch, phin k'ajinle
 dead was, again since gone is; last was, again found
 hai.' Bor sh rui r'chapl lapt.
 is.' And they merry is-to lapon.

Bor sh-lu jay n'ch khat-ot r'ch. Jak r'ch-lu d'gh
 And him-of by son field-to was. Then house-of was
 tye bor k'achan-ki chur n'ch. Bk ch'ch-lu
 come and dancing-of sound was-heard. One around-to
 k'ach he, 'e l'ap hai!' Ot-ot sh-ot k'ach, 't'ch
 G-man-oid that, 'die what is?' Him-by him-to it-was-said, 'thy
 k'ach tye hai, bor sh'ch l'ap-ot jay d'ch k'ach. Ch-ot
 brother come is, and thy father-by thy friend was-made.' Him-by
 r'ch l'ap g'gha k'achy'ch he r'ch na ch'p. Ch-ot
 angry becoming went G-man-oided that house not may-be. Him-of
 l'ap-ot k'ach'ch ch'ap-kur k'achy'ch. Ch-ot l'ap-ot
 father-by outside having-gone it-was-reconstruted. Him-by father-to
 k'ach, 'n'ch, ch'ch k'achin l'ap got he sh'ch k'achin
 G-man-oid, 'etc, many days having-become went that thy service
 k'ach r'ch; bor t'ch l'ch-ot na ch'p. T'ch-ot k'ch
 doing remained; and thy word-from not went. Then-by we
 r'ch'ch-k'ach k'ach'ch k'ch m'ch na d'ch he k'ch'ch-k'ach k'ch
 part-of peng-one was to-me not was-given that friends-of with
 was r'chpl. Bor j' sh'ch sh n'ch tye j' t'ch
 merry night-is. And when thy this was come by-when thy
 k'achin p'ch'ch-ot m'ach l'ap r'ch. It-ot sh-lu B
 property k'ach-to apart becoming went, then-by him-of for-the-rule
 ch'ch d'ch k'ach. Ch-ot k'ach he, 'n'ch, to m'ch
 'thy friend was-made.' Him-by it-was-said that, 'yes, then always
 m'ch d'ch hai, bor j' m'ch hai, sh t'ch hai.
 of-me was and what m'ch is, that since is.
 This rui r'ch'ch bor was k'ach r'ch, he t'ch
 I'm merry to-make and merry to-be was, that thy
 k'ach l'ap r'ch, phin k'achin hai; bor k'achin r'ch,
 brother dead was, again since is; and last was,
 k'achin hai.'
 found is.'

[No. 43.]

GIPSY LANGUAGES.

KATĪ (PAHARI BHABAR).

SPECIMEN VI.

STARR KAMPUR.

Three	mallaṅ-ai	child	khadin	that	ki	hothi	nā-ki	maṭe	
	months-from	was	days	was	that	half	night-of	my	
rich	bhai	that.	Mā	stā-ai	khadiar	niṭṭar-ai	aij		
income	decidedly	was.	I	home-from	outside	shed-in	sleeping		
ruhi	the.	Māri	chithan	rohi-ai	aij	ruhi	ai.	Bi.	
sleeping	was.	My	sister	home-in	sleeping	sleeping	was.	One	
looked	maṭe	stā-ai	high	chilingi	hai	nikhā	Khāthāga.		
was	my	bed-of	was	going	became	marries.	I rose.		
4-10	stāhā,	is	kāhā	is,	'baki	bā.	Mā		
time-from	it-was-said,	that	it-was-said	that.	'cousin's	am.'	By-me		
kāhā	is,	'th	bā	kāhā	hai.	Phin	ch	chāp-gayi.	
it-was-said	that,	'he	another	was	is'	Then	is	going-went.	
Khāthāga	chāp	rohi	hai	stāhā	Phin	nāhā	khāhā	hai	
White	clothes	put-on	became	was.	Then	leaving-for	thirty	surplars	
is	bā	kāhā	is,	'ham	hai.	Khāthā	nā	stāhā.	
came	and	it-was-said	that,	'we	surplars	are.'	Dark	night	was.
Nāthāhā	bā	stāhā	stāhā	nāthā	ai	khāthā	stā-ai	high	ruhi.
Friend	and	heard	stāhā	gave	ai	surplars	them-of	was	was.
Kā	that	nāthā-ai	was.	Mā	stāhā	pari.	Bi.	stāhā	
Right	from	gave-of	became.	I	going	stā.	One	half	
stā-ai	inghi	bā	stāhā	inghi.	Mā	stāhā	hai	gai.	is
head-on	struck	and	stāhā	struck.	I	quiet	becoming	was	that
with	chāhā.	Phin	bi	stāhā	stāhā	stāhā	high	stāhā	
hāhā	may-threw.	Then	was	was	stāhā	of-me	was	standing	
ruhi.	bā	nāthā-ai	ruhi	stāhā	inghi.	Nāthā-ai	stāhā	chāhā	
was,	and	door-of	hai	is-brant	kepan.	Fillings-of	people	was	
bāhā	hai	gai.	To	stāhā	high-ai	hai	chāhā	gai.	
together	becoming	was.	Then	of-me	stāhā	surplars	going	was.	
Phin	nā	stāhā-ai	chāhā	gai,	bā	stāhā-ai	bi	stāhā	phā
Then	-I	leaving-run	was	was,	and	collage-in	stāhā	was-stāhā	
is.	'stāhā	stāhā-ai	hai	stāhā,	right	stāhā.	Nāthāhā		
that,	'my	home-in	decide	have-entered,	quietly	came'	all-sides-from		

bat	nandakā	Mān	thā	Kikapa-kā	maṭ	apā	hā	na
decide	gave	firing	were.	Fear-of	on-account	there	anybody	not
jaṇa	thā	thā	maṭhā	thā	baṭapā	raṭhā	thā	chāpā
going	was.	There	house	for	rolling	were.	Then	moved
Baṭa-kā	chāpā	maṭhā	raṭhā	gāṭhā	maṭhā	hā	chāpā	raṭhā
That-of	after	I	into-house	went,	from-then	that	lock	broken
hā	hā,	chāpā	raṭhā-kā	chāpā-kā	chāpā	chāpā	chāpā	chāpā
because	is,	with	day-ness,	women-of	property	having-taken-out		
hā	hā	chāpā	raṭhā	hā	hā	hā	hā	hā
was-taken,	and	ornaments	all	having-taken	had-gone.	Twenty-one		
hā-kā	chāpā	hā-kā	hā	hā	hā	hā	hā	hā
thousand-of	property	having-robbed	having-taken	had-done.	Paper			
hā	hā	hā	hā	hā	hā	hā	hā	hā
having-given	gave	is.	Quality	and	stake-of-four-tree	having-taken		
hā-kā	hā-kā	hā	hā	hā	hā-kā	hā	hā-kā	hā
decide-by	Right	made	was.	Of-me	dependent-with	any	at-finding	not
hā,	na	na-kā	hā-kā-kā.	hā-kā	hā	hā-kā	hā	hā-kā
is,	not	him-of	brother-with.	He-by	any	decide	not	was-recognized.
hā	is	hā-kā	hā	hā-kā-kā-kā	hā	hā	hā-kā	hā-kā
I	these	decide	side	court-in	standing	are	not	known.
Bā	hā	hā	hā-kā	hā-kā	hā-kā	hā	hā-kā	hā-kā
And	which	property	recovered	having-become	come	is,	mine	not
hā.	hā	hā	hā	hā	hā	hā	hā	hā
is.	One	hour	for	of-me	before	my	house	rolling

FREE TRANSLATION OF THE FOREGOING.

More than three months ago there was a decide in my house at midnight. I was sleeping in a shed outside the house, but my sister was sleeping in the house. I saw a man coming up to my bed, and on my asking him, he said that he was the watchman. I then said, 'That is another man.' Then he went off. He was wearing white clothes. Then some twenty-five or thirty decide came and said they were decide. The night was dark. They had all sorts of weapons, pistols, swords, sticks and guns, and eight guns were fired. I then fled, but was hit on the head with a knife and with sticks. I then kept quiet but they should kill me. One man was standing near me with a sword, and started to break the bolt of the door open. How many of the village people came together, and the decide left me. I ran into the village and went about shouting, 'decide have entered my house, come quickly.' From all sides the decide were firing guns, and nobody ventured to approach. They kept rolling for two hours, and then went off. After that I entered the house and saw that the lock had been broken, the wall dug up, the property of the women taken and all ornaments taken away. They had robbed

twenty-one thousand rupees' worth of property. I have given a list of it. The dacoits had burned quilts and straw and then made a light. I have no ill-feeling against the delinquent or against his brother. I did not recognize any one of the dacoits. I do not recognize those dacoits who are standing in court. The property which has been recovered is not mine. They were robbing my house in my presence for one hour.

The Nats in the Bijoor District have their argot on a dialect of the same kind as that spoken in Rampur. The Rajasthani admixture is not very pronounced. We may note forms such as *khakhi* and *khakhi*, O big one, Sir; *khakhiya-hi*, of the wolf (but *khakhiya-hi* is by the wolf); *dhak*, they came, and so on. Note also future forms such as *jāyā*, I will go; *khayāyā*, I will say; compare *khā*. Another future formation is represented by *khāhā*, it will be. For further particulars the two specimens which follow should be consulted. The first is the beginning of a version of the Parable; the second a translation of the well-known tale about the wolf and the lamb.

f

[No. 44.]

GIPSY LANGUAGES.

NATL.

SPECIMEN VII.

DUTCHMAN RUMOR.

Kist	hadm-kh	de	notke	the	Chikaj	notke-ot	hah-ell
Some	man-of	two	son	were.	Small	son-ly	father-to
kah	ki,	'harm	hij	hij	de,	Uen	spet
it-was-said	that,	'our	stare	having-died	gine,	him-by	son
jide-j	hij	dij.	thens	died	not	has,	chikaj
living-of	stare	was-given.	Many	dij	not	were,	small
not	khikha	is	died	died	not	gaj,	our
all	poor	having-taken	another	country	going	not,	and
what	khikha	khikha-ot	hij-ot-m	hij-ot	has	dij.	has
all	poor	violence	applying-is	wanted	making	was-given.	And
not	along	has	drak,	is	the	make-m	ghana
all	spet	making	around,	then	there	country-to	might
is	gaj.	Is	hikha	khikha	has	hij,	not
having-become	not.	When	hij-ot	poor	is-to	hij-ot,	then
died-to	his	khikha-ot	is	hij.	the	not	not
country-of	some	man-with	going	was-joined.	Then	him-by	his
thought	hij	dij.	the	hij-m	the	hij.	
to-give	having-not	it-was-given.	Then	was-is	having-come	it-was-not,	
'not	hij-k	not	hij-ot-k	hij-k	not	not	hij-k
'my	father-of	as-many	around-to	much	break	are.	I
was	chikaj.	Not	hij-k	hij-k	pis	hij.	not
dying	not.	I	having-risen	father-of	not	will-go	and
hij-ot	ki,	'hij,	hij-ot	hij-ot-k	not	hij-k	hij-k
will-say	that,	'father,	not-by	hij-ot	'of-their	proceed	find
has	not.						
does	is.						

lyā	nach	thachān	hē ?	Mai	is	shē	thach	maish-hē
what	trouble	quitting	are ?	I	am	now	in	mouth-of
hēp	nāh	Gāp	hē-nē	dēp	hēp ?	Khakhāp-nē		hēp.
become	not	about	when-by	give	may-be ?	Wolf-by		it-must-aid.
* hēh	hē-nē	ma-hē	gāp	na	dēp	hēp	na	hē-nē
* here	there-by	me-as	about	not	give	may-be	then	by
dēp	hēp.	Ab	maip	yā	hāh	hē	agā	hēp-hē
give	may-be.	Now	justice	this	will-be	that	can	father-of
	dēp	hēp	hē	Yā	hēp-hē	khakhāh-hē		shāh
punishment	reaping	may-take.		This	having-aid	young-one-of		winning
lyā	na	hē-hē	hē-nē	hē	hē	lyā		
conclusion	and	piece-piece	having-made	aiding	conclusion.			

FREE TRANSLATION OF THE FOREGOING.

A wolf and a lamb came at the same time to the bank of a clear river to drink water. It was very hot and both were thirsty. The lamb was drinking water a little distance downstream from where the wolf was standing and drinking water. The wolf was very bloodthirsty, and its mouth watered on seeing the sheep. He tried to raise a quarrel in order to get an opportunity of eating him. He said, 'O impudent fellow, is it proper for you to make the water dirty by stirring it with your feet, so that I cannot drink it and may die from thirst?' The poor lamb replied: 'Sir, what do you command? The water flows from you to me and cannot flow from me to you.' Then the wolf said: 'never mind, you are a scoundrel; six months ago you abused me.' Said the lamb, 'how can this be true? I am not six months old. Who can have abused you?' The wolf said: 'If you did not abuse me, it must have been your father, and it is only just that you should be punished for the deeds of your father.' After having said this he seized the lamb, tore it to pieces and ate it.

The Nats of the Bahrain District call themselves Brijhāt and state that they have come from Iraq. Their dialect seems to contain a larger admixture of Brijhāt than we have hitherto found. It is, however, possible that the speech of the different Brijhāt differs according to their last habitat, and it would be unsafe to base far-reaching conclusions on one single specimen. The fine lines of a version of the Parable seem to be sufficient to show its general character. It will be noticed that the Brijhāt dialect is so strong that it can almost be characterized as the base of the dialect. The specimen does not, on the other hand, illustrate the artificial aspect of the Naja with which we are here concerned.

[No. 48.]

GIPSY LANGUAGES.

NAT (BENGAL).

SPECIMEN IX.

DOWRY PARABLE.

Ek	min-ye	dei	chikot	chik	U-min-ye	chikot	chikot
One	man-of	has	son	sons.	Flow-in-from	by-son	son
chikot	min-ye	'chik	chik	chik	jam	chikot	'chik
father-to	it-was-said,	'O	father,	property	which	my	share is
has-to	dei-ye.	Takel	a	chik	it-thal	chik	chikot.
man	give.	Then	is	property	him-to	having-fielded	man-give.
Uj	three	chik	chikot	chikot	jam-jakel	chik	
And	few	days	after	small	son	property	having-when
perishen	chik	gaj.	uj	uj	gaj	chik-jil	chik-jil-chik
in-a-foreign-country	man	went	and	there	was	property	distant-land
in-die.							
was-said.							

The argot of the Naps of the Bhagalpur District is based on a mixture of Eastern Hindi and Hindustani with some Bengali forms. It will be sufficient to give the beginning of a version of the Parable in illustration of this jargon.¹

¹ It is worth noting that the ordinary language of Bhagalpur is Hindi, a form of speech quite different from Hindi.—
—G. A. S.

DÖM.

The Döms are a martial caste belonging to what Sir Herbert Risley calls the Dravidian type. It is not uniform but comprises several variations and sub-castes. Some Döms supply fire at execution or act as executioners; others are scavengers, and some have taken to basket and cane working. The Döms in the Himalayan districts have gained a fairly respectable position as handicraftsmen and artisans, while the wandering Magahiya Döms of Bihar are professional thieves.

The Döms are numerous in Assam, Bengal, the United Provinces and Kashmir.

The following are the figures returned at the Census of 1911:—

Province.	
Assam	20,422
Bengal	179,960
Bihar and Orissa	262,463
Central Provinces and Bihar	5,344
Punjab	79,215
United Provinces	212,561
Kashmir State	12,899
Kashmir	4,776
Total	694,820

To these may be added the following, shown in the Census under the names of Banaphis and Bachi:—

Central Provinces and Bihar	22,547
United Provinces	32,695
Kashmir State	8
Central India Agency	44,445
Total	100,695

Giving a grand total for Döms under all names of 1,044,394.

The common name of the caste is Döm or Dömgh, a word of uncertain origin.

According to the *Brahmavaiśyaśatras* a *ḍoma* is the son of a *ḍya* and a *śatpithā*, and *ḍoma* is perhaps the same word as *ḍoma*. The *ḍomas* or *ḍomas* are mentioned in Sanskrit literature as living by singing and music. The form *ḍoma* seems to be the oldest one. It occurs in Vasubandhu's *Abhidharmaśāstra* (liv. 30), which belongs to the sixth century, and several times in Sanskrit works hailing from Kashmir such as the *Kāśmirīśāstra* of Śaṅkara and the *Śaṅkaraśāstra* of Kāśmir. There cannot be any doubt that these *ḍomas* are identical with the Döms, and the name of the caste is accordingly old. The base from which it is derived is perhaps *ḍoma*; compare Sanskrit *ḍoma*, to sound; *ḍoma*, drum. It is probably not Aryan.

The late Professor Hermann Brockhaus of Leipzig was the first to suggest that the word *ḍoma* might be identical with the name *ḍoma*, which the European Gipsies use

to denote themselves.¹ This suggestion has been adopted by Charles G. Leland² and Sir George Grierson,³ and it may now be considered as established, after we have learnt to know that the Nawar or Buth, a Gipsy tribe of Palestine, call themselves *Doms* and their language *Domsari*.⁴

ATTORNEY.—

Monumenta Aegyptiaca Sacra, — a Complete Dictionary of the Terms used by Oriental Priests in the Papiri ; together with a short History of each Tribe and the Names and Places of Residence of individual Priests. Leiden, 1879. Central Asiatic Press, pp. 313, 314.

LERNER, G. W., — *A Detailed Analysis of Abbel Ghafar's Dictionary of the terms used by Oriental Priests in the Papiri.* Leiden, 1880. Civil Secretariat Press, pp. 304 and 5.

LERNER, G. W., — *Words and Phrases illustrating the Dialects of the Saad and Hô as also of Damara, Mirisa and Dima.* Appendix to "Changars" and Linguistic Fragments. Leiden, 1883. Civil Secretariat Press, pp. 7 and 8.

So far as can be judged from the materials available the *Doms* do not possess

Language.

a dialect of their own, but use the speech of their neighbours. The words and phrases given by Abbel Ghafar belong to an argot of the same kind as that used by the *Shiks*. A similar remark applies to the *Doms* dialect mentioned by Dr. Lerner. Neither his materials nor the sentences published by Abbel Ghafar are, however, sufficient for judging with certainty. According to information collected for the purposes of this Survey a dialect called *Domsî* was spoken in the following districts of Bihar and Orissa :—

Buxa	5,500
Chappara	4,000
Total	9,500

These figures refer to the argot of the Magahiya *Doms*, who derive their name Magahiya from Magah, Magadha, where they assert that their original home was, or from mag, road. They are notorious thieves and bad characters and do not cultivate or labour if they can help it. Their women only make occasional basket work as a pretence, their part being that of the spy, informer and disposer of stolen property.

The estimates of the number of speakers of *Domsî* in Buxa are certainly exaggerated. At the Census of 1911 the *Doms* of Buxa numbered only 5,500, and only a portion of them used the *Domsî* argot. The *Doms* of Chappara numbered 7,000, and the estimates for that district are perhaps correct.

As shown by the specimens which follow *Domsî* is an argot based on the current Bhojpuri of the districts, with a tinge of Bhojphindî and Hindustanî. To the latter belong forms such as the case suffixes, dative *ki*, genitive *ki*, *hi*, *hi* ;

¹ See A. F. Pott, *Die Sprache in Europa und Asien*, Vol. 1. Halle, 1844, p. 30 ; Ch. Lassen, *Indische Alterthumskunde*, Vol. I, Second edition, p. 485, note 1 ; Franz Miksaich, *Ueber die Mundarten und die Mundarten der Sprache Europas*, 4th, p. 67 (Introduction der Europäischen Mundarten der Wissenschaften, Polygraphische Literatur Club, Vol. 100). Vienna, 1840.

² *Arcturion*, Vol. vii, 1884, p. 337.

³ *Indian Antiquary*, Vol. vii, 1906, p. 15.

⁴ See H. A. Stewart Hamilton, *The Language of the Nawar or Buth, the Nomadic Gypsies of Palestine*. Gipsy Lore Society. Monographs, No. 3. Edinburgh, 1914.

[No. 43.]

GIPSY LANGUAGES.

MAGAHITA DOM.

SPECIMEN I.

DUMKOT SARAN.

Khat khat-kh in chag karvat. Khat-kh-at chhat-kh-at
One man-of has was were. Then-among/from younger-by
 haphkhat-at khvat, 'he haphkhat, chhatkhall ja karat chakat
father-to said, 'O father, goods which my share
 khvat at karat dia.' Tab u khakat khapan chhatkhall
will-be, that is-me give.' Thus he is-him can goods
 chagat dia. khakat dia at chhat in chhatkhall chag at
dividing gave. Many days not passed that younger son all
 chhatkhall chhatkhall karat chakat chhatkhall chhatkhall, khvat khvat
things together having-made for coming was, and there
 chhatkhall in chhatkhall, khapan chhatkhall khvat chagat, jab
in-everywhere days again, can goods wanted gave. Then
 vat at karat khvat khvat khvat, tab at chhat-kh chakat khakat
he all whatever wanted had-gone, then that country-in big families
 parvatat, khvat vat chhatkhall khvat, khvat khvat khvat
fell, and in distribute became, and there having gone
 in chakat khakat-kh khat khvat khvat khvat, jhat khvat
that country man-in was was to-live-went, who him
 khapat chhatkhall khvat khvat khvat khvat khvat, khvat khvat
was fields were to-give was. And there
 chhatkhall-at jhat khvat khvat khvat khvat khvat khvat khvat
made-with will raise selling-was can help to go
 chhatkhall, khvat khvat at at-kh khvat khvatkhall. Tab
selling was, and anybody not him-to anything giving was. Then
 khvat chhatkhall khvat, khvat khvat khvat, 'khvat haphkhat-kh
is-him was became, and he said, 'my father of
 chakat khvat khvat khvat khvat khvat khvat khvat
many around coming-from much bread remained and I
 khakatkhall khvatkhall. Ma khvat khvat khvat haphkhat pa chhatkhall
will-bigger dying-am. I have-part-am can father was go
 khvat khvat khvat, 'he haphkhat, khvat chhatkhall khvat khvat
and is-him selling, 'O father, much became again and
 khakat khvatkhall chhatkhall khvat; vat chhatkhall khvat chhatkhall
the before at did; I again the was
 vat, va,

kharāṁ hək nai-kharāṁ. Kharāṁ-kō khapāṁ majuri-nē-ō kharā
to-day worthy not-am. *He am accounts-in/from am*
 chārāṁ kharāṁ. Tāṁ vāḥ khāṁ khapāṁ haphāṁ chārāṁ.
the main. Then he having-comes am father son.
 Chārāṁ pōṁ na, khārāṁ haphāṁ dākhāṁ-kō chāṁ kharāṁ, khārā
For come not, he father son-having sorry made, and
 narāṁ-kō m-kō gārāṁ thāṁ-kharāṁ dākhāṁ. Chārāṁ khārāṁ
run-having him-of with kept-look kind. Son-by him-to
 kharāṁ, 'hā haphāṁ, khārāṁ-kō chārāṁ khārāṁ khapāṁ
kind, 'O father, I (sic) him again and yourself
 mārāṁ-kharāṁ chārāṁ-kharāṁ kharāṁ, khārā chārāṁ khārāṁ
before sin did, and again thy am to-day
 hāṁ nai-kharāṁ. Chārāṁ haphāṁ-kō khapāṁ dākhāṁ kharāṁ, 'm-kō
worthy not-am. But father-by am accounts-to said, 'all-them
 khārāṁ kharāṁ kharāṁ-kō chārāṁ-kharāṁ, khārāṁ kharāṁ kharāṁ
good robe having-brought put-on-him, he hand ring and
 pūrāṁ-kō nāḥ pūrāṁ, nār hārāṁ kharāṁ khārāṁ kharāṁ
put-on show put-on, and we calling and sorry let-become,
 kharāṁ-kharāṁ kharāṁ chārāṁ nārāṁ-kharāṁ kharāṁ, pūrāṁ kharāṁ
become my son dead-like was, again after-ward;
 chārāṁ, pūrāṁ chārāṁ. Tāṁ vāḥ khārāṁ kharāṁ kharāṁ
had-ward, again not-am. Then they married to-male began.

Khārāṁ chārāṁ chārāṁ nārāṁ-kharāṁ kharāṁ. Kharāṁ chārāṁ-kharāṁ
He thy son fields-in am. And going-comes
 nārāṁ-kharāṁ kharāṁ, tāḥ pūrāṁ khārāṁ nārāṁ kharāṁ kharāṁ. Kharāṁ
not come, they music and dancing sound heard. And
 kharāṁ khapāṁ chārāṁ-kharāṁ-kō kharāṁ-kō chārāṁ chārāṁ-kharāṁ kharāṁ
he am accounts-in/from one-to now calling asked that,
 'hā hārāṁ. Kharāṁ khārāṁ-kō kharāṁ, 'khapāṁ kharāṁ kharāṁ
'what becoming-is?' He him-to said, 'yourself-of brother come,
 kharāṁ tāḥ haphāṁ nārāṁ kharāṁ kharāṁ kharāṁ-kharāṁ-kō kharāṁ
and thy father good show kept-eyes become that him
 kharāṁ kharāṁ. Chārāṁ khārāṁ nārāṁ kharāṁ kharāṁ kharāṁ
will put. But he surprise become and twice not come,
 Khārāṁ kharāṁ haphāṁ chārāṁ nārāṁ-kharāṁ chārāṁ kharāṁ
Therefore he father called having-come to-remembered begin.
 Khārāṁ haphāṁ-kō pūrāṁ dākhāṁ kharāṁ, 'dākhāṁ, nārāṁ kharāṁ
He father-to become put that, 'no, I many
 chārāṁ-kō khārāṁ nārāṁ-kharāṁ kharāṁ, kharāṁ chārāṁ-kō kharāṁ kharāṁ-kharāṁ
your-from thy arrives did, and over thy order

[No. 49.]

GIPSY LANGUAGES.

ROMA.

SPECIMEN II.

DORRIS CHAMPAGNE.

Khek idni-ké dolen-gé chéjé rukeré. Chéké chéjé kéké
One man-of his was were. Younger son said
 Khepé heptu-ai, 'hē heptu, dolen chéjé kanké chéké dō-dō.
son father-to, 'O father, were you our share give.'
 Tō chéjé dō. Chéjé dō nā kīkūmē kī khepé chéké chéjé
Then dividing gave. Many days not passed that son share give
 Hō-ké dō dō chéjé chéjé o khepé rēpēn-ai nā khepé dō.
doing distant country went and son misconduct-by all squandered gave.
 Tō a dōjé-mē kheké parer-tōl, a kéké-mē hē-tōl.
Then that country-in finding fell, he difficulty-in becoming-fell.
 Chéjé dōjé-mē kheké idni-ké kī ruker-tōl, kheké chérer
That country-in was man-of with living-became, noise for-tending
 kheké-mē. Kē j kheké kéké kéké kéké kéké kéké
was-dryed. Hehe chéjé noise air that noise to-was
 chérer; kheké kē nā dōl kéké. Kheké kéké kéké,
said; air-to nobody not gave anything. To-him noise came,
 a kéké, 'kanké heptu kéké chéjé-ké kéké-ai kéké nā
he said, 'my father with servants-of eating-they much bread
 kéké, hō kéké kéké kéké. Khepé heptu-ké nā kéké
is-said. I with-hunger dying-am. One father-of was will go
 kéké-ai kéké kī, "hō Bhagvāt-ké kéké o heptu-ké
air-to will-say that, 'I God-of before and father-of
 kéké kéké kéké kéké; hō kéké chéjé kéké kéké nā kéké;
before air did; I thy son to-be-called jī not became;
 kéké-ké chéjé kéké jōjō." Kheké-ké kéké heptu-ké nā
was servant like consider." Arise-having was father-of was
 jōjō. Chéjé-ké kéké-ké heptu-ké chéjé kéké, dōjé-ké
was. Son man-having father-in compassion was-applied, was-having
 kéké kéké kéké kéké kéké. Chéjé-ai kéké, 'hē heptu,
was answered-having him took. Son-by said, 'O father,
 Bhagvāt-ké kéké-ké o kéké kéké kéké kéké kéké;
God-of before and of-they before air did; was to-say

'हेतु नहि किमर्थ।' Bapto apni nikarbhā-ko kharach; ki, 'chachhā' tōpar
 ji val am.' Father am. amends-to and that, 'good clothes
 nikarbhā-ko chhap-ko chachhā, o kōthā-ko kōthāgāthi na gāthā-ko nikarbhā
 falling-out am-to put-on, and hand-to ring and foot-on shoes
 chachhā; o ham thama khachhāhā hamat; hamat chhap lagali
 put-on; and we shall-not marry shall-not; my am. and
 nikarbhā, jōtar-jōtar; māl jōtar nikarbhā, ab rīkar-jōtar' U-fig
 was, being-become; but give was, now found-become' They
 khachhāhā ki-jōtar.
 marry become.

Khar kar aṭhā chāpā khān-ko nikarbhā. Khān-ko apni dāth
 He by am. field-to was. Field-to-from am. house
 chachhā, nachin karavā chāpā chāpavā nikarbhā. Am nikarbhā-ko
 was, dancing going-on music being heard. And arrived from
 chāpā-ko chachhāhā, 'ki karavā?' Khar-ko karavā ki,
 shall-behaving said, 'what is-going-on?' Him-to and that,
 'khar-ko khachhā māl karavā; khar-ko bapto chachhā khān-ko
 'self-of brother arrived has-become; self-of father by coming-for
 karavā, Khar-ko-ko chachhā paravā-kapt.' Tab a māl
 made-his, because safe-and-sound found-his' Then he angry

ki-jōtar o dāt-ko ra jōtar. Bapto dāt-ko khachhāhā
 becoming-just and house-to not went. Father house-from going-out came
 khān-ko chachhā lagavā. Tab a bapto-ko jachhā dāth, 'ham
 him-to to-arrived began. Then he father-to answer gave, 'I
 khar-ko kha dāt-ko nikarbhā ki. Khar khar-ko chachhā
 self-of has-coming down-from arrive did. How self-of word
 ab khachhā. Māl khachhā-ko khar chachhā na dāt ki khar
 not disappointed. How we-to one bid not gave that am
 dāt-ko nikarbhā māl kar. Bāki chachhā-ko nikarbhā
 friends-of in-company marry might-not. But karavā-ko in-company

rīkar 1 chāpā ab dāt-ko khar dāt, to-i tab-ki māl, to-i
 poor-house's this am all wealth spent gave, to then come, then
 chachhā, chachhā māl chachhā khān-ko khān-ko dāt.' Bapto
 good by found having-prepared coming-for poor-poor' The father
 khān-ko khachhā ki, 'chāpā, hamat māl khachhā, hamat, o
 him-to said that, 'son, we with then always are, what
 karavā hamat, o khān khachhā. Bāki khachhā khachhā chachhā,
 is wife, that this is. But marry to-make it-was-wanted,
 khachhā-ko māl khachhā rīkar jōtar, phar jōtar jōtar; māl jōtar nikarbhā,
 because thy brother dead was, again after was; but give was,
 phar nikarbhā jōtar'
 again found went.'

[No. 50.]

GIPSY LANGUAGES.

DOMBÄ.

SPECIMEN III.

DOROTHY CHAMBERLAIN.

Khak	rajbäli	schast.	Khä-let	Shasta	palcham	Sham	gindat
One	raja	man.	His	property	for	thieves	to-steal
gaharal.	Ghasté	ghasté	marikh	he	joel.	Palcham	
was.	Strating	standing	morning	becoming	was.	Five	
Khapas-mä	malhata	chikharata	Kirialak,	'ab	na	janu	bankari.
after-among	cannot	deliberation	made,	'now	not	living-being	will-be-acted.
Najä	ha,	khalä	par	Shasta	Shä,	qapar	churä
And	being,	that	on	property	place,	cloth	corpus
						Shasta	covering
Chastara-par	chära	cham	Khap-ke	handhata-par	thira	dia.	Khak
Four-of-us	four	legs	having-lifted	shoulder-on	place	give.	One
Idat	marikh-mä	käha	käkh-mä	Chirä	ha,	handhata-par	madä
was	morning-in	for	hand-in	place	take,	shoulder-on	his
						place	
ha,	Kharä	kirä-ke	palcham	give,	gaiga	total	
take'	That	having-done	for	thence	enough	was.	

FREE TRANSLATION OF THE FOREGOING.

There was once a King, and five thieves came to steal his property. While they were thus occupied, the morning came. The five thieves began to consult themselves. 'Now some of us will escape. Let us take a bed and put the stolen property on it. Then let us put a cloth over the property as if it were a corpse. Let four of us take the bed at its four legs and put it on our shoulders. Let the fifth one take fire and covering in his hand and put a lion on his shoulder.' Having done so all five thieves escaped.

MALĀR.

The Malārs are a wandering caste of nomads in brass found in Chota Nagpur. Mr. H. Streetfield writes of them in the Report of the 1901 Census of Bengal:—

'They claim to be Hindus and Aryans, but the local tradition is that the original Malār was the elder brother of the original Ṭipā, and that, having accidentally discovered, while warming himself by a fire one cold morning, that brass could be cast into ornamental shapes by means of sand moulds, he left his brother to do the ploughing and took up casting in brass as a profession. Their work is often very clever; small brass ornaments such as are worn by the Kols, brass ornamentation on weapons, and especially elaborately ornamental pokers or ore measures, being exceedingly cast by them. In habits they are absolutely nomadic, each family wandering about as work presents itself, staying in a village for a year or two and then moving on. I know two houses of Malārs permanently settled in a Maṣṣā village, speaking Maṣṣārī and working as cultivators, but a regular Malār in the same neighbourhood told me that these were practically outcasts. They have no legends of any ancestral home, and bury their dead in the village where they happen to die without marking the spot in any way. Their language is a slang formed by syllabic permutations of Maṣṣārī.'

The number of Malārs returned in Chota Nagpur at the last Census of 1901¹ was as follows:—

Ranchi	355
Palamu	120
Mukshan	354
Chota Nagpur Tributary State	284
Total	1113

In addition to these 9 Malārs were returned from the Andamans.

Mr. Streetfield has been good enough to send me a short Malār vocabulary. It fully bears out his statement that the language of the Malārs is a slang based on Maṣṣārī. Thus we find the plural suffix *-man* in *ṣa-man*, three; *ṣa-man*, three; the genitive suffixes *-ār* and *-ār* in forms such as *ṣa-ār*, his; *ṣa-man-ār*, their; verbal forms such as *ṣaṭ-ṣaṭṣi*, going west, westward; *ṣaṭṣi*, he has gone; *ṣaṭṣi*, we shall go; *ṣaṭṣi*, you will go; *ṣaṭṣi*, they will go, and so on. So far as can be seen from the scanty materials the inflectional system is the same as in Maṣṣārī throughout. The vocabulary also is the same as in Maṣṣārī, though there are several peculiar words such as *ṣaṭṣi*, head; *ṣaṭṣi*, house; *ṣaṭṣi*, husband; *ṣaṭṣi*, hair; *ṣaṭṣi*, going; *ṣaṭṣi*, neck; *ṣaṭṣi*, husband; *ṣaṭṣi*, River; *ṣaṭṣi*, temple; *ṣaṭṣi*, old man; *ṣaṭṣi*, blood; *ṣaṭṣi*, man; *ṣaṭṣi*, woman, wife; *ṣaṭṣi*, breast; *ṣaṭṣi*, eyelid; *ṣaṭṣi*, food; *ṣaṭṣi*, stomach; *ṣaṭṣi*, wrist; *ṣaṭṣi*, foot. In other cases ordinary words are disguised in various ways. In words such as *ṣaṭṣi*=*ṣaṭṣi*, skin; *ṣaṭṣi*=*ṣaṭṣi*, temple; *ṣaṭṣi*=*ṣaṭṣi*, pulse; *ṣaṭṣi*=*ṣaṭṣi*, upper arm; *ṣaṭṣi*=*ṣaṭṣi*, mountain, we find sporadic instances of slight changes of various kinds within the words. The most common way of disguising words is by adding consonants and syllables in front or at the end, just as in numerous other argols.

¹ This do not appear to have been included in 1911.

A *h* is prefixed in words such as *hāp-māp*, fire; *hānānā*, *hānānī*; *hāhānānā*, forearm; *hāhānānī*, bone.

Kā is added in the front of some words; thus, *hānāp*, finger; *kāhānānā*, eye; *hānānānā*, ear; *kānānānā*, fish; *kāhānānānā*, widow.

Ch and *chā* are, as usual, prefixed to or substituted for initials; thus, *chāhānā*, brother; *chāhānā*, son.

Dh is used in words such as *dihā*, a cow.

F is used in a similar way in *fañ*—Hind, Hindust.

B is prefixed in pronouns and in the numeral 'one'; thus, *bā*, this; *bā*, that; *bān*, yonder; *bā*, one.

B is substituted for a *p* in *bāhānānā*—*gāhā*, fire; *bāhā*—*gāhā*, back; *bāhānā*—*gāhā*, belly; and *l* has been used instead of a in *lāhānānānā*, novel.

In *chāhānānā*, sister, the whole word has been prefixed after substituting a *ch* for the initial *h*.

In other cases words are designated by means of various additions at the end. Such additions are:—

hānā or *bāhā*, in *hāhānā*, forearm; *bāhānā*—*gāhā*, belly; *hāhānā*—*hānā*, date. *Kā* alone is added in *hāhānā*, I was. A suffix *hāhā* occurs in *hāhāhānānā*, tooth.

chā is a very common addition; thus, *chāhānānā*, cheek; *chāhānānānā*, thigh; *chāhānā*—*gāhā*, tongue; *chāhānā*—*hāp*, father, and so forth.

chā is added in *chāhānā*, my; *chāhānā*, thy; cf. *chāhānā*, I; *chāhānā*, then.

chā has been suffixed in *chāhānā*, one.

hānā, *chā*, occurs in *hāhānānā*—*hāp*, fire; *hāhānānā*—*hānā*, knee; *hāhānānā*—*hāhā*, brow; *hāhānānā*—*hāhānā*, shoulder; *hāhānānā*—*hāhā*, backbone; *hāhānānā*—*hāhā*, head; *hāhānānānā*, novel, etc.

r has been added in *hāhānā*—*hāhā*, one; *hāhānā*—*hāhā*, fish; cf. also *hā* in verbs such as *hāhānā*, to warm oneself, *hāhānā*, to fight a fire; *hāhānā*, to whitewash.

l is suffixed in *hāhānānānānā*, little (also Hindi); *hāhānā*, and so forth.

Further details may be ascertained from the short vocabulary which follows:—

NUMERALS.

One	<i>bā</i> (<i>bāhā</i>) (= <i>bā</i> - <i>bā</i>)	Eight	<i>bāhā</i>
Two	<i>bā</i> , <i>bāhā</i>	Nine	<i>bāhā</i>
Three	<i>bāhā</i>	Ten	<i>bāhā</i>
Four	<i>bāhā</i>	Eleven	<i>bāhā</i>
Five	<i>bāhā</i>	Twelve	<i>bāhā</i>
Six	<i>bāhā</i>	Twenty	<i>bāhā</i> , <i>bāhā</i>
Seven	<i>bāhā</i>	Forty	<i>bāhā</i>

PRONOUNS.

I	<i>bāhā</i>	You	<i>bāhānā</i>
My	<i>bāhā</i>	He, that	<i>bā</i>
We	<i>bāhānā</i> , <i>bāhānānā</i>	His	<i>bāhā</i>
Our	<i>bāhānānā</i> , <i>bāhānānā</i>	Thy	<i>bāhā</i>
	<i>bāhā</i>	Their	<i>bāhānā</i>
Thou	<i>bāhā</i>	Thou	<i>bā</i>
Thy	<i>bāhā</i>	Yonder	<i>bā</i>
Thou	<i>bāhānā</i>		

Human beings.

Man	adāda	Father	āpāda
Woman	adāda	Mother	adāda
Old man	adāda	Son	adāda
Old woman	adāda	Daughter	adāda
Boy	adāda	Brother	adāda
Girl	adāda	Sister	adāda
Husband	adāda	Widower	adāda
Wife	adāda	Widow	adāda

Parts of the body.

Head	adāda	Throat	adāda
Hair	adāda	Middle finger	adāda
Forehead	adāda	Little finger	adāda
Temple	adāda	Chest	adāda
Eye	adāda	Breast	adāda
Pupil	adāda	Back	adāda
Bye-bye	adāda	Side	adāda
Eye-brow	adāda	Neck	adāda
Eye-lid	adāda	Neck	adāda
Eye-lash	adāda	Skin	adāda
Cheek	adāda	Tooth	adāda
Nose	adāda	Flint	adāda
Mouth	adāda	Liver	adāda
Lip	adāda	Lung	adāda
Tooth	adāda	Heart	adāda
Tongue	adāda	Bile	adāda
Palate	adāda	Bovine	adāda
Jaw-bone	adāda	Blood	adāda
Beard	adāda	Bone	adāda
Mountaineer	adāda	Ribs	adāda
Neck	adāda	Backbone	adāda
Shoulder	adāda	Thigh	adāda
Upper arm	adāda	Knee	adāda
Fore-arm	adāda	Ankle	adāda
Wrist	adāda	Foot	adāda
Palm of hand	adāda	Sole of foot	adāda
Finger	adāda		

House and furniture.

House	adāda	Cooking pot	adāda
Tile	adāda	Barthen pot for carrying water	adāda
Wall	adāda	Ladle	adāda
Door	adāda	Fire	adāda
Space in front of house	adāda	Ashes	adāda
Veranda	adāda	Room	adāda

Verbs.

to extinguish	adāda	Then go	adāda
to light a fire	adāda	He goes	adāda
to sweep	adāda	We go	adāda
to warm oneself	adāda	You go	adāda
to wither	adāda	They go	adāda
I go	adāda		

QAQAI.

QAQAI or Qaqai is the name of the butcher caste. The word is derived from *Amble qaqai*, to cut. The number of Qaqais returned at the Census of 1901 was 280,212, distributed as follows :—

Area.	Number.
Ajmer	40
Amkhar	1
Amra	12
Bikaner	205
Bengal	12,089
Bihar	210
Bombay	14,200
Central Provinces	260
Farjib	122,648
United Provinces	156,100
Barda	241
Central India	212
Hindustan	2
Kashmir	124
Rajasthan	20,210
Total	280,212

The Qaqais are numerically separated into two endogenous sub-castes, one of which kill cows and buffaloes, while the other only kill goats. In the Farjib the former call themselves *Mashar-shibbi*, cow killers, and the latter *maish-shibbi*, goat killers, or simply *shibbi*. The latter are mostly Hindus, the former Muhammadans of the Sunni sect.

The Qaqais seem to have a trade language of their own. During the preliminary operations of this Survey a dialect called *Qaqai-shi* was reported to be spoken by 2,700 persons in the Karnal District. Dr. F. Crunshaw Bailey has given some information about the secret language of these Qaqais of the Farjib who do not kill cows.

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Specimens of Qaqai have been received from Karnal and also from the Belgawan District. The Qaqais of Karnal, who numbered 5,798 at the 1901 Census, are all Muhammadans. The dialect illustrated by the specimens is of the same kind as the Qaqai described by Dr. Bailey. The materials received from Belgawan are stated to illustrate the language of the cow-killing Qaqais. It agrees with the dialect of the Karnal Qaqais in so many points that the two can safely be described as one and the same form of speech, which is an argot based on Hindustani. In Karnal we also find Farjib forms such as *maish-shi*, amongst the cow-killers. In the Belgawan specimens the dialect is much mixed with

* The Qaqais were recorded under that name in 1901.

Derivatives, and it is probably due to this influence that the case of the agent has been discarded and that the sense of the actual denouing of some verbal forms has been weakened. Forms such as *ghāfāl*, *an*, also occur in the second and third persons in addition to *ghāfāl*, *art*, *is*, and *ghāfāghā*, I shall beat, is said to be used in all persons and numbers.

The orthography of the specimens does not seem to be consistent. Thus the word *ghā*, *see*, which is written with a cerebral *t* by Dr. Bailey and in the Belgian specimens, occurs as *tip* in the Kernal version of the Fable. The same text gives *dāwāt*, to give, while the second Kernal specimen uses *dāwāt*, to take, with a cerebral *p*. The word noted *ā* is probably the sound of *ā* in English "think." It had, however, been written *ā* in a Kipari transcript which accompanied the Kernal text. In *ghā-rā*, eat, this *ā* seems to represent an *i*; compare *dāf*, eat, in the Belgian list and *ghāfē*, *ghāya*, to eat, to drink, in the vocabulary published by Dr. Bailey. The same is the case in *ghā*, *eat*, where Dr. Bailey has *ghā*; compare Arabic *shā*.

The peculiar appearance of the Qaqil script is, to a great extent, due to the extensive use of strange words. As in the Kanjari dialect of Belgium many of the numerals are Arabic. Thus, *dhāhā* (Bailey *dhā*), three, Arabic (*dhāhā*); *arā*, four, Arabic *arā*; *Maama*, Belgian *Maama*, Bailey *Maama*, *Ma*, Arabic *Ma*; *ghā*, Bailey *ghā*, *ghā*, Arabic *ghā*; *ghā*, ten, Arabic *ghā*.

Numerous other peculiar words occur in the specimens and in Dr. Bailey's list. Such are *ghā*, put; *ghā*, one (Hindustani *ghā*, alone); *ghā*, father, or, according to Dr. Bailey, a *ghā*; *ghā*, cup; *ghā*, cow; *ghā* or *ghā*, to die (cf. Hindustani *ghā*); *ghā*, ring (cf. Hindustani *ghā*, to glitter); *ghā*, application; *ghā*, interest; *ghā*, tooth; *ghā*, boy; *ghā*, to say (Belgium, compare the Kanjari dialect of the district); *ghā*, to get; *ghā*, foot (in Belgium *ghā*); in the Kernal specimens *ghā* is also used with the meaning of 'hand'; *ghā*, to beat, to lose; *ghā*, thief (Bailey); *ghā*, voice (Kernal); *ghā*, bad (Belgium); *ghā* (for *ghā*), all together; *ghā*, take; *ghā* (Belgium), *ghā* (Kernal), son (compare *ghā*); *ghā*, head (Bailey *ghā*, *ghā*); *ghā*, afternoon; *ghā* (Kernal), *ghā* (Belgium), rope; *ghā*, to pay (perhaps English 'cash'); *ghā*, give (Belgium, compare Tamil *ghā*); *ghā*, property; *ghā* (Kernal), *ghā* (Belgium), belly; *ghā*, village (Belgium, Karama *ghā*); *ghā*, go; *ghā*, word, voice; *ghā*, starving; *ghā* (Kernal), hundred; *ghā*, goat; *ghā*, tongue; *ghā*, young, destitute, lost, angry (according to Dr. Bailey the meaning of this word is 'bad,' 'worthless'; it is used in different senses in the first specimen); *ghā*, *ghā*; *ghā* (Kernal), *ghā* (Belgium), house; *ghā*, water (Bailey); *ghā*, run; *ghā*, water (Belgium); *ghā*, ball; *ghā*, man; *ghā*, share; *ghā*, good; *ghā*, younger brother (Belgium); *ghā*, man (Belgium); *ghā*, good (Belgium); *ghā*, eat; *ghā*, to become, to gather; *ghā*, being; *ghā*, eat; *ghā*, hundred (Belgium); *ghā*, *ghā*; *ghā*, *ghā*; *ghā*, *ghā*; *ghā*, *ghā*.

In comparison with this extensive use of peculiar words, the disguising of common ones by means of additions in front or at the end plays a much smaller rôle in Qaqil.

Among prefixed elements we may note *k* in *kashîkâ*, a Hindu (Belley) ; *jâ* in *jâshîrâ=shîrâ* ; *m* in *mâshî*, village, cf. *shîr mât* ; *mâ*, twenty, cf. *shî* ; and *l* in *lshîrâ*, cloth, cf. Hindustani *lâshîr* ; land and road, home.

Of final additions I have found *k* in *shîshâ*, milk ; *f* in *shîshâf*, hand ; *shâshîshâf*, ear ; *sh* in *shîshâf*, eye ; *l* in *shâshîl*, bird ; *war* in *shîshâf*, *shîshâf* ; *shîshâf*, give, etc. ; *mâshî* in *shîshâf*, sit ; *shîshâf*, call ; *shîshâf*, home, and so forth.

Further details will be ascertained from the specimens which follow. The first is a version of the Parable and the second a Qashî version of a statement in court, both received from the Kasral District. The third is a popular tale in the dialect of the cow-killing Qashî of Belqam. The Standard List of Words and Sentences from Belqam will be found below on pp. 281B.

GIPSY LANGUAGES.

QASII.

SPECIMEN I.

DORMANT LANGUAGE.

Akel bat-ke jag kadet thā. Nakh kadet-ut bat-ut bulka.
One father-of two sons were. Young son-by father-to it-was-said
 ki, 'ai bat, kash-ka shem jo maghe davarat hai davar-da.
that, 'O father, property-of slave which to-me to-be-given is going-give.
 This kashē ashē davar-diyā. Tharā dīa pashē nakā kadē
This property to-these going-was-given. Two days after prisoner was
 hap-kē-hap kashē thar-ka dār-ka makh-mē akh-gayā. Wakh
all property having-taken distant country-to going-away-went. There
 thak-ka apat kashē kash-gat-mē upa dīyā. Jāh ara akh
having-gone was property having-in meeting was-gone. When all spent
 dāka m makh-mē kashē hīkar-ut lagh, ar vō kadē nakā
finished that country-in having to-the began, and that was two
 hōn lagh. Phī m makh-ke shā jāk-kē thak gayā. Jāk-kē
be-to began. This that country-of was rich-of near went. With-one-by
 kadet-to kakā chakot-kē akh-gā. Ar vō kakā-ke kadē hat
was mine feeding-for was-went-away. And he mine-of left two
 gūn-kē apat khīka jāk karn chakā thā, ak kadē mē
refuse-with was belly good to-eat eating was, but nobody to-see
 davar ut thā. Phī jāk hōkar khanyāyā, 'mān bat-kē
giving not was. Again unable having-known was, 'my father-of
 bat-ut makh-kē kashē hai, ar mē khānē hīkē. Mē akh-ke
many servants-to bread is, and I having dīa. I having-then
 apat bat-kē pā thak-ghī ar ut-ut bul-ghī. ki, 'ai bat, mē-ut
own father-of near will-go and him-to will-say that, 'O father, my
 kash-kē ar thē kashē makh ki hai, ar sh is dīk mē
known-of and of-there to-present sh done is, and now this sh not
 ki tār kadē khanyāyā jāk. Majh apat makh-kē-ut shē jāt
that thy son called shall-go. We own servants to-from one dīa
 kash." Thā akh-ke apat bat-kē pā akh-gayā. Ar vōk
made." Then having-gone-away was father-of near went. And he
 dār thā ki akhē tip-ke ut-kē kad-kē mān āyā, ar akh-ke
for was that him having-own his father-to gīt came, and having-gone

gale lagya aur bahut chuma. Kadai-nā me khampiya ki, 'ai
 well was-shaped and much tasted. *Someby* *within* *it-was-said* *that*, 'O
 hai, tumen aur thā. khar nakhā ki hai, aur is thā nāhī
father, tumen and of-thee *importance* *is* *done* *is*, and *this* *fit* *not*
 ki tū khar khampiya jāi.' *But-as* *again* *another-to* *khampiya*
that *thy* *was* *called* *shall-be*.' *Father-by* *was* *arranged-to* *it-was-said*
 ki, 'jāis jāis lipā dhar-lā aur me dhar-dā; aur khar-kā
that, 'good good clothes taking-taking and him giving-give; and one-of'
 ghar-nā chikā dhar-dā aur ghar-nā ghar-pā dhar-dā. *Are* *been*
hand-on *they* *giving-give* and *father-on* *them* *giving-give*. *And* *we*
thāi *are* *jāis* *to-jāi*. *kyū-ki* *yah* *me* *khar* *higra* *thā*,
may-not *and* *well* *becoming-may-be*, *become* *this* *my* *are* *dead* *was*,
 ab jya hai; nakhā kō-gya thā, ab ārai hai.' *Tab* *with*
was *alive* *is*; *had* *become-gone* *was*, *now* *come* *is*.' *Then* *they*
 jai hāt lagā.
happy *to-be* *begin*.

Aur me-kā jai khar 'khar-nā thā. *Job* *hand-to* *pā* *swast*,
And *his* *leg* *are* *fold-to* *was*. *When* *house-of* *near* *came*,
 ghar aur nikhar-ki khām and. *Tab* *khāi* *another-to* *khampiya*
singing *and* *dancing-of* *sound* *was-heard*. *Then* *was* *arranged-to* *it-was-said*
 ki, 'yah lipā hai?' *Urat* *was* *khampiya* *ki*, 'Dai. thā
that, 'this what is?' *Simby* *within* *it-was-said* *that*, 'thy brother
 nikar-hā, aur thā bāp-nā kharī ghārai hā, is-lipā me
back-come *is*, and *thy* *father-by* *tried* *arranged-to-be-made* *is*, *therefor* *him*
jāis *lipā*.' *Urat* *nakhā* *kō-kar* *on* *chikā* *ki* *garh-nā*
will *was*.' *Simby* *angry* *feeling-became* *not* *wished* *that* *house-in*
swast. *Tab* *me-kā* *bāp-nā* *hand-nā* *nikar* *khar-kā* *jai* *lipā*
may-be. *Then* *his* *father-by* *house-from* *having-gone-out* *was* *well* *made*,
 Kadai-nā bāp-nā khampiya, 'Up, khar house-nā and tū khām
Someby *father-to* *it-was-said*, 'are, so-much years-from I thy service
 khar hā, aur kharī tū bāp-kā nā chikā; par tū-nā khar
doing *was*, and *was* *thy* *word* *not* *was-recovered*; *but* *that-by* *ever*
 nāhī khar on dhar-diyā ki apā dhar-nā jai
are *gave-of* *young* *not* *giving-was-give* *that* *was* *friends-will* *happy*
 hā; aur *job* *stā* *yah* *khar* *swast*, *je-nā* *tū* *khar* *nakhā-nā*
might-be; and *when* *thy* *this* *was* *come*, *when-by* *thy* *property* *was-in*
 jai lipā, tū-nā me-kā lipā bāi kharī ki'
arranged *was-made*, *that-by* *him-of* *for-the-able* *by* *dinner* *was-made*.'
 Urat nakhā khampiya, 'ai khar, is mekā nakhā pā hai, aur
Simby *him-to* *it-was-said*, 'O are, then always of me near are, and

já-kueh'í mótet hai, sé tók hai. For jéllí líkai káim tók,
 mótetér móté is, kái tók is. But móté to-become proper was.
 kyí-kí yuh tók kái tókhai tók, sé jiyá hai; wé móté kái
 Because this day brother dead was, he after is; and had having-become
 gytí tók, sé sé káim hai.
 gone was, he now come is.

[No. 52.]

GIPSY LANGUAGES.

QARIL.

SPECIMEN II.

DORMANT KANFAL.

Kinfanal mli mliha tha. Javul-hi biriche sar has
Dorment village being-said was. Javul-of brothers and we
 hap-ki-hap ahi jagah thajik. Birjaul-mi alhar-at vak sarat.
at one place become. Birjaul-in that-side-from they came,
 sar khar-at has khil-ah. Apas-mi khim kari ki
and this-side-from we again-went. Salver-among word was-made that
 mli kharqa chahya. Javulvul-at khim has ki, 'mli
village to-take demanded. Javul-people-by word was-made that, twenty
 birch-ki khila jini ho mha sil-ki kharjat-at tum davar-ah.
kind-of rapen as-much-as are four year-of promise-as you giving-give,
 sar kharat karat-ki bil hajik tum kar-ah. Un-ki chahki sar
and our side-of also rapen you pay. Them-of interest and
 hajik mha sil-mi davar-diga. Javul machine chahki kar-diga
rapen four year-in giving-shall-give. He month interest paid
 'hajik.' Hap ki-hap-at ahi jagah thajik kar khim kari.
shall-make. At-by one place being-pathered word was-made.
 Has mand-at kharama digwa hajik khar rabaro din
He's home-from five hundred rapen having-taken one-fourth day
 sil-ki hajik kar-ah is. Manjar sil-ki-ki yaki
nearest-money-of money to-pay came. Manager Sakhi-of in-pragance
 sil-ki hajik has diga. Hakiyat kari ki, 'kar
nearest-money-of money paid was-place. Promise was-made that, ten
 agli mli din-mi kar-kar khim kar har lipa. Rikhi
and twenty days-in having-come information taking take. Will-our-hajf
 mli karer hajik-mi tum-ki mli davar-diga.' Manjar-at
twenty thousand rapen-for you-to village giving-shall-give. Manager-by
 khim kari, 'karer jahi vilayat-mi thajik hai. Mli-ki mli
word was-made, 'our master Europe-in wanted to Village-of us
 kar-ki kar agli mli din mi khim karer-lipa.' Mli
giving-of ten and twenty days in information taking-take. Twenty
 agli kar davar Bir-ki hajik-ki khil-at par ahi mli
and ten days-in Kar-of district-of camp-by full one twenty

laste-mē mēj Dvurnā-ti chishni 41. Hanē khān
 finished-for village taking-of application was-given. To-us information
 had ti kōt Dvri-kā kōt mēj Dvurnā hai. Han khān
 became that one Dvri-of kōpi village taking is. W's
 Dvri-kā hai mēj kōt kōt. kōt kōpiat mēj
 hundred rapas wanted-money-of paying-came. Each matter not
 kōt, mēj kōt gōmā mēj kōt kōt kōt kōt
 should-happen, village also to-get not should-succeed and money also
 gōt kōt. Hap-kōt-hap "khunt kōt-kōt Dvri kōt-gōt. Dvri
 had should-go. All-together word having-made Dvri again-went. Dvri
 gōt-kōt hap-kōt-hap-kōt gōt-kōt khān kōt, 'han kōt
 resulting all having-gathered word was-made, 'you are
 kōt. kōt kōt kōt hai, mēj kōt Dvurnā kōt kōt hai.
 brother. kōt goes in, kōt-by village to-take kōt kōt is.
 Han kōt-at kōt hai. kōt-at kōt-kōt kōt-kōt
 W's kōt-at kōt are. kōt-at kōt-at kōt-at kōt-at
 kōt mēj mēj kōt. kōt-at kōt kōt, 'kōt kōt
 first village not should-take. kōt-at kōt-at kōt-at, 'han are
 kōt hai. Han kōt kōt kōt kōt kōt kōt kōt kōt
 requested-at are. Our request obey; our kōt-at kōt
 kōt-at kōt. kōt kōt kōt kōt kōt kōt kōt kōt
 to-take give. kōt request kōt kōt, mēj kōt-at kōt
 gōt. Han kōt-at mēj kōt kōt.
 went. W's brother-by village taking-was-taken.

FREE TRANSLATION OF THE FOREGOING.

Maipat village was going to be sold. We and our brothers in Jaipur came together. They came from there and we from here to Hinglaj, and we agreed to buy the village. The Jaipur people said, 'pay the price which may be fixed for twenty thousand¹; you might undertake to pay in four years and also our share of the money. In four years we shall refund you the money with interest, and we shall pay interest every six months.' We had all gathered in one place and consulted, and four days afterwards we came to pay five hundred rupees as earnest-money, and we paid them in the presence of the manager. He told us to come back in a month and get information, and that he might let us have the village for thirty thousand rupees. 'My master,' he said, 'is in Europe. You may get his decision about the sale in a month.' After a month a Baryal² of the Ber District made an application for getting the village at a price of twenty thousand rupees, and we were informed that the Baryal was going to buy it. We had paid five hundred rupees in earnest-money and it would be too bad not to get the village and also to lose our money. We then consulted and went to Ber, and there we all came together and said, 'you see our brothers. There is a Baryal amongst you, and he has resolved to buy the village. We have now come from Jaipur. For the sake of our kinship tell the Baryal not to buy the village.' They said to him, 'you see our respected master; listen to our words and let our brothers have the village.' The Baryal took notice of their request and withdrew from the business. Then we brothers got the village.

¹ A *thawat* is the twentieth part of a *lakh*.

² The word *Baryal*, here translated 'Baryal,' really means 'grove-people.'

[No. 53.]

GIPSY LANGUAGES.

QASHI.

SPECIMEN III.

TENTATIVE TRANSLATIONS.

Ehloq	kholt-mo	Eimayyi	kapt-hi	ch'ha	patl	ghata-thi	Uae
One	village-is	Eimayyi	called	not	patl	was	He
ahing	riji	kapt-ka	kin-haw-thi	tar	will	aweta	kinments
one	day	house-is	not,	then	there	good	for
Gora-hi	ish	mat-ka-khloq-hi	man-ka	man-ka	awayt.		Un-ka
Gora-hi	manpott	living-living	house-is	house-is	was.		How-to
ambt-jia	kachh	ghata-thi	Un-ki	was	Sank	Ela	
four-persons	was	was.	Then-of	was	Sank	Ela	
Wama	Wama.	Patl	apari	ambt	jia	kachh-hi	hawa-hi
Wama	Wama.	Patl	was	four	persons	was	living-called
dakryi,	'kachh,	hidap.	mat	kapt-mat		ya	kinments
and,	'was.	is,	by-me	house-is-from		there	for
amb	lawryi-hai.	Tama	ambt	jia	ambt	hidap-ka	
manpott	father-are.	You	four	persons	four	living-taken	
kinments-ka	amb	mantra	man-ka	hid.		E	banai
gha	manp	year	mother-is	give.		There	words
mayat-hi	is	kachh-ka	hid	hawa-hi		Uae	sh
living-house	there	was-to	place	became.		By-then	not
aweta	amb-phai	kapt-hi	ghy-hi-mat.		Uae	ya	phai
was	manp-father	not-then	not-not-are.		By-then	there	fruit
hidap-ka	kapt-hi-ka	dakryi-wat	hawa-hi-kaw-hi-ka			hid.	was-not.
living-taken	living-gone	and-is	disappeared-made-living				
Kaj-hi-ka	takt-hi	wakt-mo	Eimayyi	kachh-ka		hawa-hi	
Living-of	clapping	time-is	Eimayyi	was		living-called	
dakryi,	'pyir	kachh,	thaw	hidat	amb	hwa	ghata-thi ?
and,	'dear	was,	then-only	give	manpott	how	were ?
Uae	Sank	kapt-hi	hawa-hi	kachh	atlar	hidat,	'hid,
To-then	Sank	called	called	was	manp	gave,	'father, that
phai	may	hawa	was	dakryi.	is	hawa	hid
fruit	time	was	good	appeared.	That	very	good
							fruit

material.	Mat	we-ki	bi-ya	ja-na	ka-wa/-ke	ga-ti-tyi-hai.
is.	By-me	that-of	stone	one	having-made	kept-taken-is.
Use	single-to	right	from	North-to	wild-one	plowd/fall.
That	run-of	days	beginning	having-become	time-in	are-coming.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a Father named Bi-mayya. One day when he had been to the market, he purchased five excellent mangoes and brought them home. He had four sons, Sank, Bita, Bhisu and Harana. He called his four sons together and said to them, 'children, look here, I have brought these five mangoes from the bazar. Keep four of them for yourselves and give the fifth one to your mother.' The children were pleased to hear these words; they had never before seen such nice mangoes. They took the fruit away and divided them among themselves as they had been told. At bed-time Bi-mayya called his children and said, 'dear children, how did you find the mangoes that were thus given to you?' To this Sank, the eldest son, replied, 'Father, I found the fruit very good. It is an excellent fruit. I have preserved the stone that I may see it when the rainy season sets in.'

SIKALGĀRĪ.

The metals known as *siqalpara*, *siqilpara*, *siqilpara*, etc., are accessories and polishers of metal. The name is a Persian word, *siqalgar*, a cleaner, polisher, derived from the Arabic base *saqa*, to polish.

'Since the disarming of the country,' says Mr. Crooke, 'the trade of the accessories and cutter has become depressed. The ordinary *Siqilgar* seen in towns is a trader of no worth, and his whole stock-in-trade is a circular whetstone (*ota*) worked by a strap between two posts fixed in the ground. He sharpens a four-bladed knife, a pair of scissors or two razors for a pice. Their status is that of ordinary Mohammedans of the lower artisan class.'

The number of *Siqilgars* returned at the Census of 1911 was 3,622, of whom 2,076 were recorded in the Rajputana Agency, the rest being shown as 'elsewhere.'

Of these 4,548 were returned as Hindus, 818 as Sikhs, and 356 as Mohammedans.

We do not possess any information to the effect that the *Siqilgars*, as a whole, possess a language of their own. A separate dialect called *Siqalgarī* was, however, during the preliminary operations of this Survey returned from the Belgawan District of Bombay, where it was said to be spoken by 15 individuals in the Samppoon village in the north of the district. Two specimens and the Standard List of Words and Sentences in *Siqalgarī* have been forwarded from that place.

To judge from these materials *Siqalgarī* is most particularly agree with Gujarati. Compare forms such as *dihard*, son; *dihard*, sons; *paṇḍipā*, sons; the case suffixes *ḍalish* -ed; oblique -*ḍi* (Gujarati -*ḍi*); positive -*ad*; locative -*ad*; possessives such as *marid*, my; *ama*, we; *amaḍ*, you; verbal forms such as *ahid*, is; *ahid*, was; *hidpā*, took; *maḍpā*, it was got; *ahardid*-ed, to tend; *ḍah*, because, and so forth.

Some few characteristics, however, point in other directions. With regard to phonology we may note the frequent doubling of consonants and the common dissimilation of aspirates; compare *ahahid*, haggling; *ahidḥat*, to be called; *ḍatḥat*, having eaten; *ahid*, always; *gaḍid*, sale; *hidid*, standing; *ahidid*, having searched; *ahid*, hand. Both features are found in other Gipsy languages. The former may point towards Pothohar; the latter reminds us of Dardic.

Of inflectional forms which are not Gujarati we may note the periphrastic future in *gā*; thus, *ḥahidpā*, we shall become. Similar forms of the future are also used in Rajasthani. The termination of the singular in *gā* as in Eastern Rajasthani.

The *gā*-future is also used in some Hill dialects,¹ and it is possible that there is a connection with *Siqalgarī* between Gipsy dialects such as *Siqalgarī* and *Rhiti*. Thus it is probable that the dialect described as *Siqalgarī* in Vol. IX, Part III, pp. 167 and 8, has something to do with *Siqalgarī*.

¹ See Vol. IX, Part III, p. 2.

Both dialects mainly agree with Gujarati. They also agree in not preserving the *nas* of the agent, in dropping *a* before *i* and *u*, and in the frequent use of a *kh* instead of an *s*. This *kh* has been treated as a spirant *kh* in dealing with Niyalgiri. In Sikkargiri, however, it is certainly an aspirate as in other Gipsy argots. The Niyalgiris of Mirzapore, who are supposed to have immigrated from the west some five or six generations ago, now follow a variety of occupations. Some sell fish, some make and sell bamboo mats, some are cultivators, and a few sell groceries. If they were originally Sikligurs, the many points in which their dialect agrees with Sikkargiri are easily explained. The points of disagreement do not present any serious obstacle to this hypothesis, if we remember that the Niyalgiris have long lived among strangers and must necessarily have come under the influence of the dialects spoken by their surroundings. It is more to be wondered that the two forms of speech still present so many points of agreement.

The substitution of a *kh* instead of an *s* and also of other sounds in Sikkargiri mentioned above must be compared with the various devices for disguising words in other Gipsy dialects. Sikkargiri is not a simple dialect, but also an artificial argot. There are several peculiar words such as *khayā*, people, men; *khākhayā*, women; *khākhā*, village; *khā*, house; *gā*, give; *chāpā*, dress; *chākhā*, good; *chākhā*, horse; *chā*, eat; *chāchāpā*, belly; *chā*, run; *chā*, like; *chākhā*, thief; *gākhā*, bull; *gākhā*, child; *chākhā*, wife; *chākhā*, nephew.

Moreover we find some of the common devices of disguising ordinary words by means of various additions. A *kh* is sometimes prefixed before words beginning with a vowel; thus, *khākhā*, standing; *khāpā*, above; *khākhā*, in, so much, in the mountains; *khākhā*, having heard; *kh* is also frequently substituted for an initial *s*; thus, *khā*, seven; *khākhā*, before; *khākhā*, all; *khākhā*, he was found; *khā*, hundred. In *khākhāpā*, a tradesman, it has replaced a *s*, cf. Gujarati *spātr*.

Ch and *chā* are apparently only substituted for initials, as in other Gipsy argots; compare *chākhā*, to be called; *chāpā*, way, means. If this be derived from *spā*; *chākhā*, having heard; *chākhā*, hungering.

Aa a has been substituted for an initial *p* in *spākhā*, sin.

Several words receive additions at the end, and a final consonant is often dropped before such additions.

Several additions contain a guttural. The simplest one consists of a *kh*, which is substituted for a final *s*; thus, *khāpā*=*spāpā*, cotton; *khā*, twenty; *chākhā*, tea; *chākhā*, man; *chākhā*, year. A *p* is added to this *kh* in forms such as *chāpā*, the once; *chāpā*, looked. In *chāpā*, run, *chā* seems to be used in the same way. The addition *gā* in *chāpā*, did; *chāpā*, put, is perhaps also connected. A *n* is also sometimes added to these suffixed gutturals; thus, *chānā*, he goes; *chāpā*, went; *chākhā*, boy, compare Gujarati *chākhā*; *chānā*, he lives; *chākhā*, he remained. We may add the suffix *gā* in words such as *chāpā*, put; *chāpā*, go; *chāpā*-*chākhā*, of catching; *chāpā*, again.

It is tempting to compare these additions with the Marathi suffixes *chā*, *khā*, which play a great rôle in the conjugation of verbs.

A *hi* or *hi* has been added in words such as *ahhi*, *in-ahny*; *hohhi*, how many? *ahhi-ah*, in-truth-in, in the meantime.

A *ch* has been suffixed in words such as *ahychi*, sin; *ahhihi-ah*, putting take; compare Gajwili *ahhihi*.

Other additions are *i*, *j* and *p*; thus, *ahychi-ah*, of God; *ahychi*, alive; *ahhihi*, nose; *ahhihi*, mouth; *ahychi*, food.

For further particulars the specimens which follow should be consulted. The first is a version of the Parable, the second a popular tale. The Standard List of Words and Sentences will be found on pp. 181E.

GIPSY LANGUAGES.

NIKALOARI.

SPECIMEN I.

DIEBET ROMANA.

Eñ manakh-né té díkax hox. Tíax-né níxaxox díkax
One man-to has now seen. Then-among by-the-possessor am
 Apot yakh-né kaxp. 'yakh, téx jingax-né m-né ákíxwax wíx
am father-to it-see-said, 'father, thy property-in me-to coming share
 m-né gíx.' Yakh úm-né apot jingí wíxwé
me-to gíx.' By-the-father then-among am property having-divided
 gíxwé. Níxaxox díkax apot wíx líx dír gíx-né
was-given. Younger am am share having-taken for country-to
 jíkíxwé gíxwé díx téxwé ná, káxíx-né té ákíxwé téxwé
having-gone many days were not, that-in he riotous having-become
 apot jingíx há-kaxíxwé. Té líx kaxíx-pax té gíxíx-né
am property wanted-was-made. He so having-done-as that village-in
 jéxwé káxíx paxíx té-né gaxíx káxíx. Té té gíxíx-né
mightly famous having-fallen him-to poverty came. He that village-in
 éx manakh-kax jíkíx káxíxwé. E manakh té-né káxíxwé
one man-now as-servant remained, This man him some
 káxíxwé káxíx-né wíxwé gíxwé. Tíx káxíx káxíx
as-prize sold-to sending was-given. There longer afflicted
 téxwé káxíxwé káxíxwé káxíxwé káxíxwé káxíxwé
having-become since rules have-been having-eaten belly
 káxíxwé-káxíxwé, pax té-né káxíxwé káxíx wíxwé ná. Líx
filling-was, but him-to empty-from emptying was-got not. So
 téxwé díx jíkíxwé, apot páxíxwé wíx míxwé paxíxwé té apot
few days passed, am former state have having-fallen he am
 m-né káxíx, 'máx yáxíxwé káxíxwé gíxwé jíkíxwé-né ákíxwé
mind-in said, 'my father-now being many servants-to belly
 káxíxwé káxíxwé apot míxíxwé; mí líx káxíxwé káxíxwé
having-filled above food obtained-was; I have longer am-dying.
 Mí káxíxwé-káxíxwé yáxíxwé jíkíxwé káxíxwé, 'yáxíx mí díxíxwé-né
I having-got-up father-now having-gone said, "father, by-me God-of"

páp yabé-né páp chhánté háyo. hi tári díkáré karíné
 ab father-of ab having-*that* now-taken. I thy am having-*and*
 chhánté háyo náí. Ma-né sé táhri dínté thá-kán
 to-be-called worthy not. He was arrived like of-these-*near*
 náhri-*th*." In káiné tyé-*is* to khabé-tháriné áyá
 keep." So having-*and* there-from he up-having-*arrived* am
 yabé-kán jénté-*is*. Páché yabé dínté hí-né díkhiné náph
 father-*near* going-*was*. Then father far-from him having-*was* pily
 áriné náphé jékhiné díng-líné náphí ghyé-
 having-*came* having-*was* having-*gone* having-*embraced* him now-*glad*,
 Páché díkér yabé-né kadyé, 'yabé, ná dínté-né khabé líné
 Then am father-to said, 'father, *spare* God-of before of-these
 khabé náphí kaggyé. Ma-né thá díkáré karíné chhánté
 before is now-*done*. He thy am having-*and* to-call
 náphí.' I-né yabé áyá táhriwá-né kadyé, 'chhánté chhánté
 is-not-*fit*.' This-to father am arrives-to said, 'good *done*
 híriné náphí díkáré-né gháphé; náphé-né khabéghí gháphé,
 having-*trough* up am-to put on; finger on ring on *put*,
 gáphé-né jéphé gháphé; dínté-né táphé kaggyé; kán dínté-né
 feet-on shoes put; dinner-of preparation made; so having-*taken*
 náphé thághé, náhri-ká-*is*, yé náphé díkáré náhri-*to*, gháphé
 merry shall-*become*, because, this up am dead-*was*, again
 jéphé áyá; náphé gághé-*th*, khabéghé.' É khabé khabé
 other come; but gone-*was*, was-*found*.' This having-*heard* all
 náphé thághé.
 merry because.

Tá wakíné-né hí-né náphé díkáré khabé-né khabé. Tá khabé-kán
 This time-*is* he older am said-*is* was. He house-*near*
 khabé hí-né ghé náhri khabé khabé áyá Tá khabé táhriwá-né
 coming him-to coming dancing to-*hear* was. He there arrives-*among*
 áyá chhánté, 'ná tháthé khabé-*th*' kadyé. Tyé-né *th*, *th*
 one-to having-*called*, 'what becoming is?' said. Him-to he, 'thy
 khabé khabé-*th*; *th* chhánté khabé karíné dínté khabé,' in
 brother come-*was*; he well come having-*and* dinner was-*made*,' so
 kadyé. Tá khabé náphé díkáré náhri-*th* náphé náphé gághé
 said. This having-*heard* older am having-*put*-*angry* inside was
 náí, karíné hí-né yabé khabé híriné, 'náphé khabé,'
 not, having-*done* he father outside having-*came*, 'hands come,'
 karíné hí-né ghé kadyé. Thá *th* áyá yabé-né kadyé, 'ná
 having-*and* him-to much said. That-to he am father-to said, 'I
 was. so.

okhin	varakh	talakh	tiat	tsikri	kaghtin	kadi	tiri	vin
as-many	years	up-to	thy	service	having-done	ever	thy	command
blagyi	mal	Pee	ni	miat	shchikari	malint	dujui	
was-broken	not	But	I	my	friends	having-gathered	fast	
kaghtin	ti	ma-ni	kali	di	kalat-li	gutyi	ni.	Past
meeting-for	them	-me-to	now	one	past-was	was-given	not.	But
riqd-ni	uiget	padini	tiri	jagi	khiri	gall-gutyi-to		
article-of	in-company	having-fallen	thy	property	all	squandering-gave		
ya	tiri	dikar	khinas	shchislakha	ti	ti-ni	mal	dujui
this thy	you	have-to	coming-on	then	of-him	for-the-sake	dinner	
kaghtin	Yabo	dikar-ni	hutyi,	'ti	ni-ni-han	niti	chad	
was-made.	Father	was-to	said,	'then	of-me-never	always	not.	
Ma-han	rikoti	khani	tiri-ni	nyti.	Nikuryi-to	tiri	khutyi	
My-never	being	all	thing-else	do.	Found-was	thy	brother	
plaght	jeto	tyi;	niti-ni	gutyi-to-ti,	khudyi,	karti	hara	matia
again	after	name;	last	gone-was,	was-found,	having-said	not	worry
thwarted	harder	than						
to-income	proper	is.						

FREE TRANSLATION OF THE FOREGOING.

A merchant in Bijapur was dealing in cotton on a large scale. One day some thieves from the city formed a gang and, seeking an opportunity, stole a number of cotton bales from the merchant's house. Then the merchant went to the King and informed him of the theft committed in his house. The King (sent for the Kotwā) and gave him the following order, "that such a theft should have been committed in my town, is really a disgrace. If you fail to trace the thieves within four days, I shall have you beheaded." At this the Kotwā tried his best to trace the thieves, but they were not found.

In the meantime the four days granted by the King expired, and the fiftieth day came. It was announced by the beating of drums that the Kotwā was to be decapitated. All the people were grieved to hear this, for the Kotwā was very popular. Hearing this news a clever man in the town went to the King, and joining his hands begged.

GULGULIA.

The Gulgulias are a wandering non-Aryan tribe, who live by hunting, teaching monkeys to dance, selling indigenous drugs, begging, and petty chicanery. Sir Herbert Hiley thinks that they are a branch of the Boddys.

At the Census of 1911, 833 Gulgulias were returned, 834 from Bihar and Orissa, and 29 from elsewhere.

No information about the language of the Gulgulias is available in Census Reports, and no such dialect was reported during the preliminary operations of this Survey. At the Census of 1901 it was, however, reported from the Hamarbagh District that the Gulgulias do not ordinarily speak a separate dialect, but that they make use of a kind of argot when they intend to prevent others from understanding what they say. Three short sentences in this jargon were forwarded to Sir Edward Gait, the then Superintendent of the Census operations in Bengal, and he has been good enough to place them at the disposal of this Survey. They show that this argot is of the same kind as other secret jargons. In the first place there are some peculiar words such as *gajig*, tell; *gajig*, God; *katichhi*, have eaten; *for*, trumpet; *sturn*, bullock; *nikhet*, in the house. Some of these are well known from other argots, compare *Sat* *javet*, tell; *javet*, die; *stifet*, eat; *stet*, village; *Garet* *stet*, have. Besides this, ordinary words are disguised by changing their initials. Thus *st* is substituted for *k* in *stetich-hyeth*, wedding, and for *p* in *stetich-peth*, five, *st* for *t* in *stet-g-stet*, three; *n* for *g* in *stetich-geth*, two, and so forth. I now give the sentences themselves with an interlinear translation.

Kotet	for	<i>gajig</i> ;	<i>jet-g</i>	<i>stetich</i>	<i>gajig</i> ,	<i>ketich-g</i>	<i>sturn</i>
Last-night	a-trumpet	<i>fell</i> ;	three	tree	<i>fell</i> ,	<i>for</i>	bullocks

gajig.
stet.

<i>stet-stet</i>	<i>stet</i>	<i>ketichhi</i> ,	<i>nikhet</i>	<i>ketig</i>	<i>stet</i>	<i>stetichhi</i> .
Tuesday-morn	not	eat-in-house,	house-in	feed (?)	not	is.

Hamar	<i>stetich</i>	<i>stetich</i>	<i>stetichhi</i> ,	<i>jet-stet</i>	<i>stetich</i>	<i>stetichhi</i> .
My	daughter's	wedding	house,	one-in-house	house-in	is.



STANDARD LIST OF WORDS AND SENTENCES IN THE GIPSY LANGUAGES.

STANDARD LIST OF WORDS AND SENTENCES

English	Urdu Words	Urdu Sentences	Urdu Sentences
1. One	Ek	Ek	Ek
2. Two	Do	Do	Do
3. Three	Tin	Tin	Tin
4. Four	Chah	Chah	Chah
5. Five	Panch	Panch	Panch
6. Six	Chhis	Chhis	Chhis
7. Seven	Sat	Sat	Sat
8. Eight	Ach	Ach	Ach
9. Nine	Nau	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Das	Das	Das
12. Fifty	Pachas	Pachas	Pachas
13. Hundred	Sat	Sat	Sat
14. 1	Ek	Ek	Ek
15. 1000	Halk	Halk	Halk
16. 100	Halk	Halk	Halk
17. 1000	Halk	Halk	Halk
18. 1000	Halk	Halk	Halk
19. 1000	Halk	Halk	Halk
20. 1000	Halk	Halk	Halk
21. 1000	Halk	Halk	Halk
22. 1000	Halk	Halk	Halk
23. 1000	Halk	Halk	Halk
24. 1000	Halk	Halk	Halk
25. 1000	Halk	Halk	Halk
26. 1000	Halk	Halk	Halk
27. 1000	Halk	Halk	Halk
28. 1000	Halk	Halk	Halk
29. 1000	Halk	Halk	Halk
30. 1000	Halk	Halk	Halk
31. 1000	Halk	Halk	Halk
32. 1000	Halk	Halk	Halk
33. 1000	Halk	Halk	Halk
34. 1000	Halk	Halk	Halk
35. 1000	Halk	Halk	Halk
36. 1000	Halk	Halk	Halk
37. 1000	Halk	Halk	Halk
38. 1000	Halk	Halk	Halk
39. 1000	Halk	Halk	Halk
40. 1000	Halk	Halk	Halk

IN THE GSPY LANGUAGES.

Ques.	Original (Higuer).	English.
Wine,	W	1. One.
Two,	W	2. Two.
Three,	W	3. Three.
Four,	W	4. Four.
Five,	W	5. Five.
Six,	W	6. Six.
Seven,	W	7. Seven.
Eight,	W	8. Eight.
Nine,	W	9. Nine.
Ten,	W	10. Ten.
Eleven,	W	11. Eleven.
Twelve,	W	12. Twelve.
Thirteen,	W	13. Thirteen.
Fourteen,	W	14. Fourteen.
Fifteen,	W	15. Fifteen.
Sixteen,	W	16. Sixteen.
Seventeen,	W	17. Seventeen.
Eighteen,	W	18. Eighteen.
Nineteen,	W	19. Nineteen.
Twenty,	W	20. Twenty.
Twenty-one,	W	21. Twenty-one.
Twenty-two,	W	22. Twenty-two.
Twenty-three,	W	23. Twenty-three.
Twenty-four,	W	24. Twenty-four.
Twenty-five,	W	25. Twenty-five.
Twenty-six,	W	26. Twenty-six.
Twenty-seven,	W	27. Twenty-seven.
Twenty-eight,	W	28. Twenty-eight.
Twenty-nine,	W	29. Twenty-nine.
Thirty,	W	30. Thirty.

English	Orthodox	Old Slavonic	New Slavonic
26. He	On	On	On
27. Of him	On-oh	On-oh	On-oh
28. He	On-oh	On-oh	On-oh
29. They	On, (acc)	On	On
30. Of him	On-oh, (acc-oh)	On-oh	On-oh
31. Their	On-oh, (acc-oh)	On-oh	On-oh
32. Hand	On	On	On
33. Feet	On	On	On
34. Face	On	On	On
35. Eye	On	On	On
36. Mouth	On	On	On
37. Teeth	On	On	On
38. Hair	On	On	On
39. Head	On	On	On
40. Hand	On	On	On
41. Tongue	On	On	On
42. Body	On	On	On
43. Head	On	On	On
44. Feet	On	On	On
45. Gold	On	On	On
46. Silver	On	On	On
47. Father	On	On	On
48. Mother	On	On	On
49. Brother	On	On	On
50. Sister	On	On	On
51. Man	On	On	On
52. Woman	On	On	On

[illegible]

[illegible]

Spelt.	Chinese (Pinyin).	English.
Um	Um	25. Um.
U-m	U-m	27. Of him.
U-m	U-m	28. Um.
U-m	U	29. They.
U-m	U-m	30. Of them.
U-m	U-m	31. Them.
U-m	U-m	32. Them.
U-m	U-m	33. Them.
U-m	U-m	34. Them.
U-m	U-m	35. Them.
U-m	U-m	36. Them.
U-m	U-m	37. Them.
U-m	U-m	38. Them.
U-m	U-m	39. Them.
U-m	U-m	40. Them.
U-m	U-m	41. Them.
U-m	U-m	42. Them.
U-m	U-m	43. Them.
U-m	U-m	44. Them.
U-m	U-m	45. Them.
U-m	U-m	46. Them.
U-m	U-m	47. Them.
U-m	U-m	48. Them.
U-m	U-m	49. Them.
U-m	U-m	50. Them.
U-m	U-m	51. Them.
U-m	U-m	52. Them.
U-m	U-m	53. Them.
U-m	U-m	54. Them.
U-m	U-m	55. Them.
U-m	U-m	56. Them.
U-m	U-m	57. Them.
U-m	U-m	58. Them.
U-m	U-m	59. Them.
U-m	U-m	60. Them.
U-m	U-m	61. Them.
U-m	U-m	62. Them.
U-m	U-m	63. Them.
U-m	U-m	64. Them.
U-m	U-m	65. Them.
U-m	U-m	66. Them.
U-m	U-m	67. Them.
U-m	U-m	68. Them.
U-m	U-m	69. Them.
U-m	U-m	70. Them.
U-m	U-m	71. Them.
U-m	U-m	72. Them.
U-m	U-m	73. Them.
U-m	U-m	74. Them.
U-m	U-m	75. Them.
U-m	U-m	76. Them.
U-m	U-m	77. Them.
U-m	U-m	78. Them.
U-m	U-m	79. Them.
U-m	U-m	80. Them.
U-m	U-m	81. Them.
U-m	U-m	82. Them.
U-m	U-m	83. Them.
U-m	U-m	84. Them.
U-m	U-m	85. Them.
U-m	U-m	86. Them.
U-m	U-m	87. Them.
U-m	U-m	88. Them.
U-m	U-m	89. Them.
U-m	U-m	90. Them.
U-m	U-m	91. Them.
U-m	U-m	92. Them.
U-m	U-m	93. Them.
U-m	U-m	94. Them.
U-m	U-m	95. Them.
U-m	U-m	96. Them.
U-m	U-m	97. Them.
U-m	U-m	98. Them.
U-m	U-m	99. Them.
U-m	U-m	100. Them.

English	Other Scripts	His. Romaniz.	His. Transl.
AL. White	White	Albas	Albas
AM. Chalk	Chalk	Almas, mupli	Alas, lal
AN. Sun	Fai	Fai	Sol
AO. Thunder	Man	Man	Sol
AI. Storm	Almas	Almas	Almas
AK. Calender	Kian	Kajal	Tian
AV. Mayhem	Harang	Har, slyr	Har, slyr
AB. Red	Harang	Harat	Harat
AI. Dry	Dai	Harat	Harat
AD. Sun	Haraj	Haraj	Haraj
AE. Moon	Chander	Chander	Chander
AF. Star	Tan	Tan	Tan
AG. War	Algha	Algh	Algh, mgh
AO. Water	Alai	Alai	Alai
AP. House	Alas	Alas	Alas
AA. House	Alas	Alas	Kolan
AB. Car	Alai	Alai	Kolan
AC. Day	Kan	Kan	Kan
AD. Oak	Kan	Kan	Kan, dikan
AE. Oak	Kan	Kan	Kan
AF. Oak	Kan	Kan	Kan
AG. Oak	Kan	Kan	Kan
AH. Oak	Kan	Kan	Kan
AI. Oak	Kan	Kan	Kan
AK. Oak	Kan	Kan	Kan
AL. Oak	Kan	Kan	Kan
AM. Oak	Kan	Kan	Kan
AN. Oak	Kan	Kan	Kan
AO. Oak	Kan	Kan	Kan
AP. Oak	Kan	Kan	Kan
AA. Oak	Kan	Kan	Kan
AB. Oak	Kan	Kan	Kan
AC. Oak	Kan	Kan	Kan
AD. Oak	Kan	Kan	Kan
AE. Oak	Kan	Kan	Kan
AF. Oak	Kan	Kan	Kan
AG. Oak	Kan	Kan	Kan
AH. Oak	Kan	Kan	Kan
AI. Oak	Kan	Kan	Kan
AK. Oak	Kan	Kan	Kan
AL. Oak	Kan	Kan	Kan
AM. Oak	Kan	Kan	Kan
AN. Oak	Kan	Kan	Kan
AO. Oak	Kan	Kan	Kan
AP. Oak	Kan	Kan	Kan
AA. Oak	Kan	Kan	Kan
AB. Oak	Kan	Kan	Kan
AC. Oak	Kan	Kan	Kan
AD. Oak	Kan	Kan	Kan
AE. Oak	Kan	Kan	Kan
AF. Oak	Kan	Kan	Kan
AG. Oak	Kan	Kan	Kan
AH. Oak	Kan	Kan	Kan
AI. Oak	Kan	Kan	Kan
AK. Oak	Kan	Kan	Kan
AL. Oak	Kan	Kan	Kan
AM. Oak	Kan	Kan	Kan
AN. Oak	Kan	Kan	Kan
AO. Oak	Kan	Kan	Kan
AP. Oak	Kan	Kan	Kan
AA. Oak	Kan	Kan	Kan
AB. Oak	Kan	Kan	Kan
AC. Oak	Kan	Kan	Kan
AD. Oak	Kan	Kan	Kan
AE. Oak	Kan	Kan	Kan
AF. Oak	Kan	Kan	Kan
AG. Oak	Kan	Kan	Kan
AH. Oak	Kan	Kan	Kan
AI. Oak	Kan	Kan	Kan
AK. Oak	Kan	Kan	Kan
AL. Oak	Kan	Kan	Kan
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AE. Oak	Kan	K	

Spelt.	Mongol (Mongol)	English
Shel	Shelun	33. Wyle
Shelchi	Shelchi	34. Child
Shelchi	Shelchi	35. Son
Shelchi	Shelchi	36. Shinghan
Shelchi	Shelchi	37. Shun
Shelchi	Shelchi	38. Shunwan
Shelchi	Shelchi	39. Shinghan
Shelchi	Shelchi	40. Shun
Shelchi	Shelchi	41. Shun
Shelchi	Shelchi	42. Shun
Shelchi	Shelchi	43. Shun
Shelchi	Shelchi	44. Shun
Shelchi	Shelchi	45. Shun
Shelchi	Shelchi	46. Shun
Shelchi	Shelchi	47. Shun
Shelchi	Shelchi	48. Shun
Shelchi	Shelchi	49. Shun
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Shelchi	Shelchi	97. Shun
Shelchi	Shelchi	98. Shun
Shelchi	Shelchi	99. Shun
Shelchi	Shelchi	100. Shun

English	Spelt Correct	Old (Primary)	New (Correct)
20. Come	Ar	Arpt	Arpt
21. Beat	Ba	Mbaul	Doat
22. Head	Ch	Khlay	Khlay (Head or will bept)
23. Die	Ma	Marat	Laped
24. Give	Di	Dat	Daped
25. Run	Dey	Marat, Drappa	Deyat
26. Try	Uatit	Uatit	Khlayat
27. Hear	Faythawil	Wyt	Phayay
28. Down	Shat	Tail	Tail
29. For	Fat	Dat	Khath-
30. Below	Mot	Arpt	Kagat
31. Behind	Wlat	Fatit	Wlatit
32. Who	Kha	Kant	Kant
33. What	Ky	Kyt	Kyt
34. Why	Kyay	Kyt	Kyt
35. And	Lat	Ta	Ta
36. But	Fa	Fa	Fa
37. If	Ja	Jhat, p	Jhat p
38. Yes	Ma	Lat	Lat
39. No	Ma	Ma	Fa
40. Also	Lat	Lat	Lat
41. A before	Ma	Dapt	Dapt
42. Of a before	Maatit	Dapt-gt (-gt, -gt, -gt)	Dapt-gt
43. To a before	Maat	Dapt-gt	Dapt-gt
44. From a before	Maat	Dapt-gt	Dapt-gt
45. Two before	Pha, Ma	De-happ	Deat-hapt
46. Before	Ma	Dapt	Dapt

Chem.	Mineral (Simpson)	English
Amor	Amph	88. Amor.
Amph	Amph	89. Amph.
Amph	Amphibol	90. Amph.
Amph	Amph	91. Amph.
Amph	Amph	92. Amph.
Amph	Amph	93. Amph.
Amph	Amph	94. Amph.
Amph	Amph	95. Amph.
Amph	Amph	96. Amph.
Amph	Amph	97. Amph.
Amph	Amph	98. Amph.
Amph	Amph	99. Amph.
Amph	Amph	100. Amph.
Amph	Amph	101. Amph.
Amph	Amph	102. Amph.
Amph	Amph	103. Amph.
Amph	Amph	104. Amph.
Amph	Amph	105. Amph.
Amph	Amph	106. Amph.
Amph	Amph	107. Amph.
Amph	Amph	108. Amph.
Amph	Amph	109. Amph.
Amph	Amph	110. Amph.
Amph	Amph	111. Amph.
Amph	Amph	112. Amph.
Amph	Amph	113. Amph.
Amph	Amph	114. Amph.
Amph	Amph	115. Amph.
Amph	Amph	116. Amph.
Amph	Amph	117. Amph.
Amph	Amph	118. Amph.
Amph	Amph	119. Amph.
Amph	Amph	120. Amph.

English.	Spa. (Spain)	Spa. (Mexico)	Spa. (Central)
107. Of fathers . . .	Padres . . .	Padres . . .	Padres . . .
108. To fathers . . .	Padres . . .	Padres . . .	Padres . . .
109. From fathers . . .	Padres . . .	Padres . . .	Padres . . .
110. A daughter . . .	Hija . . .	Hija . . .	Hija . . .
111. Of a daughter . . .	Hija . . .	Hija . . .	Hija . . .
112. To a daughter . . .	Hija . . .	Hija . . .	Hija . . .
113. From a daughter . . .	Hija . . .	Hija . . .	Hija . . .
114. Two daughters . . .	Hijas . . .	Hijas . . .	Hijas . . .
115. Daughters . . .	Hijas . . .	Hijas . . .	Hijas . . .
116. Of daughters . . .	Hijas . . .	Hijas . . .	Hijas . . .
117. To daughters . . .	Hijas . . .	Hijas . . .	Hijas . . .
118. From daughters . . .	Hijas . . .	Hijas . . .	Hijas . . .
119. A good man . . .	Buen hombre . . .	Chungo (or más) hombre . . .	Chungo hombre . . .
120. Of a good man . . .	Buen hombre . . .	Chungo hombre . . .	Chungo hombre . . .
121. To a good man . . .	Buen hombre . . .	Chungo hombre . . .	Chungo hombre . . .
122. From a good man . . .	Buen hombre . . .	Chungo hombre . . .	Chungo hombre . . .
123. Two good men . . .	Dos, tres hombres . . .	Los chungos . . .	Los chungos . . .
124. Good men . . .	Buenos . . .	Chungos . . .	Chungos . . .
125. Of good men . . .	Buenos . . .	Chungos . . .	Chungos . . .
126. To good men . . .	Buenos . . .	Chungos . . .	Chungos . . .
127. From good men . . .	Buenos . . .	Chungos . . .	Chungos . . .
128. A good woman . . .	Buena mujer . . .	Chungo . . .	Chungo . . .
129. Of a good woman . . .	Buena mujer . . .	Chungo . . .	Chungo . . .
130. Good women . . .	Buena . . .	Chungo . . .	Chungo . . .
131. A bad boy . . .	Malo . . .	Malo . . .	Malo . . .
132. Bad women . . .	Mala . . .	Mala . . .	Mala . . .
133. A bad girl . . .	Mala . . .	Mala . . .	Mala . . .
134. Good . . .	Bueno . . .	Bueno . . .	Bueno . . .
135. Better . . .	Mejor . . .	Mejor . . .	Mejor . . .

Quest.	Malayol (Malagand).	English.
Tatit-ti	Tait-ti	107. Of father.
Titit-ti	Tait-ti	108. To father.
Titit-ti	Tait-ti	109. From father.
Titit-ti	Tait-ti	110. A daughter.
Titit-ti	Tait-ti	111. Of a daughter.
Titit-ti	Tait-ti	112. To a daughter.
Titit-ti	Tait-ti	113. From a daughter.
Titit-ti	Tait-ti	114. Two daughters.
Titit-ti	Tait-ti	115. Daughters.
Titit-ti	Tait-ti	116. Of daughters.
Titit-ti	Tait-ti	117. To daughters.
Titit-ti	Tait-ti	118. From daughters.
Titit-ti	Tait-ti	119. A good man.
Titit-ti	Tait-ti	120. Of a good man.
Titit-ti	Tait-ti	121. To a good man.
Titit-ti	Tait-ti	122. From a good man.
Titit-ti	Tait-ti	123. Two good men.
Titit-ti	Tait-ti	124. Good men.
Titit-ti	Tait-ti	125. Of good men.
Titit-ti	Tait-ti	126. To good men.
Titit-ti	Tait-ti	127. From good men.
Titit-ti	Tait-ti	128. A good woman.
Titit-ti	Tait-ti	129. A bad boy.
Titit-ti	Tait-ti	130. Good women.
Titit-ti	Tait-ti	131. A bad girl.
Titit-ti	Tait-ti	132. Good.
Titit-ti	Tait-ti	133. Bad.

English.	Spa. (mas.)	Spa. (fem.)	Spa. (fem.)	Spa. (fem.)
156. Boat	Barco	Barca	Barca	Barca
157. High	Alto	Alto	Alto	Alto
158. Higher	Altísimo	Altísima	Altísima	Altísima
159. Highest	Altísimo	Altísima	Altísima	Altísima
160. A house	Casa	Casa	Casa	Casa
161. A man	Hombre	Hombre	Hombre	Hombre
162. Women	Mujer	Mujer	Mujer	Mujer
163. Street	Calle	Calle	Calle	Calle
164. A well	Pozo	Pozo	Pozo	Pozo
165. A tree	Arbol	Arbol	Arbol	Arbol
166. Rock	Piedra	Piedra	Piedra	Piedra
167. A bush	Arbol	Arbol	Arbol	Arbol
168. Days	Día	Día	Día	Día
169. Nights	Noche	Noche	Noche	Noche
170. A long	Largo	Largo	Largo	Largo
171. A female goat	Chivo	Chiva	Chiva	Chiva
172. A female goat	Chivo	Chiva	Chiva	Chiva
173. A male deer	Carro	Carro	Carro	Carro
174. A female deer	Carro	Carro	Carro	Carro
175. Deer	Carro	Carro	Carro	Carro
176. I am	Yo soy	Yo soy	Yo soy	Yo soy
177. There are	Hay	Hay	Hay	Hay
178. We are	Estamos	Estamos	Estamos	Estamos
179. You are	Tú eres	Tú eres	Tú eres	Tú eres

Quali	Indicativo (Presente)	Page
Stato sono	Stato sono	134. Sono.
Stato	Stato	135. High.
Stato sono	Stato sono	136. High.
Stato sono	Stato sono	137. High.
Stato sono	Stato sono	138. A son.
Stato sono	Stato sono	139. A son.
Stato	Stato	140. Son.
Stato	Stato	141. Son.
Stato sono	Stato sono	142. A son.
Stato sono	Stato sono	143. A son.
Stato	Stato	144. Son.
Stato sono	Stato sono	145. Son.
Stato sono	Stato sono	146. A son.
Stato sono	Stato sono	147. A son.
Stato sono	Stato sono	148. Son.
Stato sono	Stato sono	149. A son.
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Stato sono	Stato sono	177. A son.
Stato sono	Stato sono	178. A son.
Stato sono	Stato sono	179. A son.
Stato sono	Stato sono	180. A son.
Stato sono	Stato sono	181. A son.
Stato sono	Stato sono	182. A son.
Stato sono	Stato sono	183. A son.
Stato sono	Stato sono	184. A son.
Stato sono	Stato sono	185. A son.
Stato sono	Stato sono	186. A son.
Stato sono	Stato sono	187. A son.
Stato sono	Stato sono	188. A son.
Stato sono	Stato sono	189. A son.
Stato sono	Stato sono	190. A son.
Stato sono	Stato sono	191. A son.
Stato sono	Stato sono	192. A son.
Stato sono	Stato sono	193. A son.
Stato sono	Stato sono	194. A son.
Stato sono	Stato sono	195. A son.
Stato sono	Stato sono	196. A son.
Stato sono	Stato sono	197. A son.
Stato sono	Stato sono	198. A son.
Stato sono	Stato sono	199. A son.
Stato sono	Stato sono	200. A son.

English.	Hin (Canton).	Hin (Colony).	Hin (Hunan).
160. They are . . .	Sa ai	Uo hai	Paik hayt
161. I was . . .	Sa ai	Paik hayt (se hayt, etc.)	Paik hayt (se hayt, etc.)
162. They was . .	Tu ai	Tai hayt	Tai hayt
163. He was . . .	An ai	On hayt	Paik hayt
164. We were . . .	hai ai	Han hayt	Han hayt
165. You were . .	Tai ai	Tan hayt	Tan hayt
166. They were . .	Sa ai	On hayt	Paik hayt
167. He	ai	Hai (ang), hait (aiar)	Hyt, hayt
168. We	hai	Hait	Hait
169. Living . . .	Hai	Hait	Hait
170. Having been . .	Hait	Hait	Hait
171. I may be . . .	Hai hai	Hai hai	Hai hai
172. I shall be . . .	Hai hai, hi haihai . .	Hai haihai	Haihai
173. I should be . .	Hai hai haihai . . .	Hai hai	Hait
174. I should be . .	Hai hai haihai . . .	Hai hai	Hait
175. I am	Hai	Hai, hai	Lo, hi
176. We are . . .	Hai ai	Hait	Hait
177. Seeing	Hait	Hait	Loi
178. Having known . .	Haitai	Haitai	Loi
179. I have	Hai hai ai	Hai hai hai	Hai hai hai
180. They have . . .	Tai hai ai	Tai hai hai	Tai hai hai
181. He has	An hai ai	On hai hai	Paik hai hai
182. We have . . .	hai hai ai	Han hai hai	Han hai hai
183. You have . . .	Tai hai ai	Tan hai hai	Tan hai hai
184. They have . . .	Sa hai ai	On hai hai	Paik hai hai
185. I have (Past Tense) . .	Hai hai	Hai hai	Hai hai
186. They have (Past Tense) . .	Tai hai	Tai hai	Tai hai
187. He has (Past Tense) . .	Tai hai	On hai	Paik hai

[illegible]

Hebrew	Alphabet (Pigrama)	English
They are	Thahim	181. They are.
He'll go to the city	Me' hah	182. I was.
Th' horse is	Th' hah	183. They was.
Th' horse is	Th' hah	184. He was.
How high is it	How high	185. We were.
Thou high is	Thou high	186. You were.
How high is it	Th' hah	187. They were.
He is	Th' al	188. He.
Th' high	Th' high	189. He is.
Th' is	Th' is	190. Being.
Th' is	Th' is	191. Having been.
He'll go through	He through	192. I may be.
He'll go through	He through	193. I shall be.
He'll go through	He through	194. I should be.
He'll	He'll	195. He's.
Child is	Child is	196. Th' is.
Child is	Child is	197. Reading.
Child is	Child is	198. Having been.
He'll go through	He'll go through	199. I can.
Th' go through	Th' go through	200. They can.
He'll go through	He'll go through	201. He can.
How high is it	How high is it	202. We can.
Thou high is	Thou high is	203. You can.
How high is it	Th' high is	204. They can.
He'll go through	He'll go through	205. I can't (Past tense).
Th' go through	Th' go through	206. They can't (Past tense).
How high is it	How high is it	207. He can't (Past tense).

English	Open (present)	Half (halfway)	Half (present)
180. We have (Past Present)	And' mēhē	Half' mēhē	Half' tēpē
181. You have (Past Present)	Half' mēhē	Half' mēhē	Half' tēpē
182. They have (Past Present)	Half' mēhē	Half' mēhē	Half' tēpē
183. I am having	He mēhē aī	Half' pēh' mēhē hēl, or half' mēhē mēh' hēl	Half' tēh' tēpē, half' tēh' tēh' tēpē
184. I was having	He mēhē aīh	Half' mēhē tēpēh' (or tēpēh)	Half' tēh' tēpēh
185. I had been	He mēhē aīh	Half' mēhē tēpēh' (or tēpēh)	Half' tēh' tēpēh
186. I may have	He mēhē	Half' mēhē	Half' tēh'
187. I shall have	He mēhē	Half' mēhēhēh	Half' tēpēh
188. There will have	He mēhē	Half' mēhēhēh	Half' tēpēh
189. He will have	He mēhē	He mēhēhēh	Half' tēpēh
190. We shall have	And' mēhē	Half' mēhēhēh	Half' tēpēh
191. You will have	Half' mēhē	Half' mēhēhēh	Half' tēpēh
192. They will have	He mēhē	He mēhēhēh	Half' tēpēh
193. I should have	Half' mēhē tēpēh	Half' mēhē	Half' tēh'
194. I am having	He mēhē aī	Half' mēhē pēh' hēl	Half' tēh' pēh' tēpē
195. I was having	He mēhē aīh	Half' mēhē pēh' tēpēh' (or tēpēh)	Half' tēh' pēh' tēpēh' (or tēpēh)
196. I shall be having	He mēhē	Half' mēhē pēhēh	Half' tēh' pēhēhēh
197. I go	He pēh' aī	Half' pēh' hēl	Half' pēh' tēpē
198. There goes	He pēh' aī	Half' pēh' hēl	Half' pēh' tēpē
199. He goes	He pēh' aī	He pēh' hēl	Half' pēh' tēpē
200. We go	And' pēh' aī	Half' pēh' hēl	Half' pēh' tēpē
201. You go	Half' pēh' mēhē	Half' pēh' hēl	Half' pēh' tēpē
202. They go	He pēh' aī	He pēh' hēl	Half' pēh' tēpē
203. I run	He pēh'	Half' pēh' (pronounced pēh')	Half' pēh' (or pēh')
204. There runs	He pēh'	Half' pēh'	Half' pēh' (or pēh')
205. He runs	He pēh'	He pēh'	Half' pēh' (or pēh')
206. We run	And' pēh'	Half' pēh'	Half' pēh' (or pēh')

English.	Siya (Siamese).	Siya (Burmese).	Siya (Sinhalese).
110. You went . . .	Thaai gya . . .	Thaai gya . . .	Thaai gya (past) . . .
111. They went . . .	Se gya . . .	Se gya . . .	Se gya (past) . . .
112. Go . . .	Ja . . .	Ja, ja . . .	Jaai, jaai . . .
113. Going . . .	Jaai . . .	Jaai . . .	Jaai . . .
114. Come . . .	Jaai . . .	Jaai . . .	Jaai . . .
115. What is your name ?	Thaai-thaai, kya ?	Thaai-thaai, kya ?	Thaai-thaai, kya kya ?
116. How old is this house ?	Jaai gya kya-thaai ?	Jaai gya kya-thaai ?	Jaai kya-thaai kya-thaai ?
117. How far is it from here to Kanchai ?	Kanchai, kya-thaai kya-thaai kya-thaai ?	Kanchai, kya-thaai kya-thaai kya-thaai ?	Kanchai, kya-thaai kya-thaai kya-thaai ?
118. How many eyes are there in your father's house ?	Thaai-thaai kya-thaai kya-thaai kya-thaai ?	Thaai-thaai kya-thaai kya-thaai kya-thaai ?	Thaai-thaai kya-thaai kya-thaai kya-thaai ?
119. I have walked a long way today.	Jaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai .
120. The son of my uncle is married to his sister.	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .
121. Is the house in the middle of the village ?	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .
122. Put this article upon the table.	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .
123. I have beaten his son with many stripes.	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .
124. He is pushing cattle on the top of the hill.	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .
125. He is sitting on a horse under the tree.	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .
126. His brother is taller than his sister.	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .
127. The price of that is two rupees and a half.	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .
128. My father lives in that small house.	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .
129. Give this paper to him.	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .
130. Take these papers from him.	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .
131. Run like wind and beat him with ropes.	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .
132. Draw water from the well.	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .	Kyaai kya-thaai kya-thaai kya-thaai kya-thaai .
133. Write letters to . . .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .	Jaai kya-thaai kya-thaai kya-thaai kya-thaai .
134. Where has your husband gone ?	Thaai kya-thaai kya-thaai kya-thaai kya-thaai .	Thaai kya-thaai kya-thaai kya-thaai kya-thaai .	Thaai kya-thaai kya-thaai kya-thaai kya-thaai .
135. Does your old gun buy shot ?	Thaai kya-thaai kya-thaai kya-thaai kya-thaai .	Thaai kya-thaai kya-thaai kya-thaai kya-thaai .	Thaai kya-thaai kya-thaai kya-thaai kya-thaai .
136. From a shopkeeper of the village.	Thaai kya-thaai kya-thaai kya-thaai kya-thaai .	Thaai kya-thaai kya-thaai kya-thaai kya-thaai .	Thaai kya-thaai kya-thaai kya-thaai kya-thaai .

